THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1823.

Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—In the Presbyterian Magazine for November last, there are several theological questions proposed, to which the writer has given such answers, as appeared to him nearest the truth: but his principal object seems to have been, to invite discussion. Now, as I happen to differ with the Querist, on several of these points, I hope you will permit me, through your Miscellany, to offer a few thoughts, which have occurred to me since reading the above-mentioned questions and answers.

The first question proposed is, "Could we have had any knowledge of God, had it not been for revelation?" To which the following answer is given:

"All our knowledge seems to be derived from the two grand sources *Sensation* and *Reflection*. We can have no idea of any thing which is not an object of sense, or which is not perceived through the medium of the five outward senses. But God is not an object of sense; therefore we could never have had any knowledge of God, had not he himself revealed it unto us. Besides, language itself is of divine origin; consequently we never could have had any knowledge even of the *name* of the Supreme Being, by the exercise of our own faculties. Is it not probable that what little knowledge the most ignorant nations have of God, has been handed down by tradition, from the earliest ages of the world? If this can be clearly established, I think it will strike at the very root of infidelity; as it will show the absurdity of believing in the existence of a God and at the same time denying the authority of revelation. This idea also doubles the value of the holy scriptures."

On the first argument here adduced, I would remark, that it assumes as true, a proposition which is disputable, and which has been denied by men of the highest order of intellect. It is indeed the doctrine of Locke and his followers; but Reid and Stewart, have dissented from it, and have supported their opinion by arguments which appear to me unanswerable. But, at present, I willingly dismiss all further consideration of this philosophical question; because, in my apprehension, it can have no influence on the subject under discussion. I proceed therefore to remark, that the writer, after laying down as the basis of his argument, the principle, that all our knowledge is derived from *sensation* and *reflection*, in the next sentence asserts, that "we can have no idea of any thing which is not an object of sense, or which is not perceived through the medium of the five outward senses;" and from this he argues, that because "God is not an object of sense, therefore we never could have had any knowledge of God, had not he himself revealed it unto us." After admitting, in the first sentence, that there were two

grand sources of knowledge, in the next he asserts, that we can have no ideas but of objects of sense, or from *sensation.* Now it is manifest, that the proposition first laid down, furnishes no ground for the argument here used; it leads to a conclusion the very opposite of that drawn by the Querist. If we have two grand sources of knowledge, *sensation* and *reflection,* then we shall have ideas from each; as by the first we have ideas of objects of sense, so by the second we have ideas of mind, and its various attributes; and as God is a spirit, therefore we may from this source, learn to form an idea of God. I do not say that this is conclusive reasoning, but it is of the same kind with that employed in the argument, and is fairly derived from the writer's premises. It has occured to me indeed, that the Querist might be more conversant with the Greek authors than with metaphysicks, and that the word *idea* is used here for the representation of an external object in the mind; but this supposition takes away even the shadow of an argument; for although, in this sense of the word, we never could form an *idea* of God, by the exercise of reason, neither could we by any revelation.—Upon this supposition, the *idea* of God is simply impossible, because he is not an object of sense; and as reflection is still admitted to be a source of *knowledge,* we might have knowledge of God, although we could not form an *idea* of him—and the question relates to the possibility of obtaining knowledge of God. I will only further remark on this argument, that if it were logical, it would equally prove that we never could have an idea of any spirit; no, not even of our own minds, for these are not "objects of sense:" we do not learn what the operations of mind are "through the medium of the five outward senses." As I have no reason to doubt, but that the Querist is a sincere seeker of truth, in conformity with the signature which he has affixed to his piece, I am satisfied that he will not need another word, to convince him that his first argument is inconclusive. I will therefore proceed to notice the second consideration, by which it is supposed that the negative of this question can be sustained. It is thus expressed, "Besides language itself is of divine origin; consequently we never could have had any knowledge even of the *name* of the Supreme Being, by the exercise of our own faculties." On the subject of the origin of articulate human language, there has long existed a dispute among philosophers, which is as far from a termination at present, as at any former time; but I think, among sincere believers in divine revelation, there ought to be no dispute on this subject. Instead, therefore, of calling in question the principle here assumed, I accede to it most cordially. But I cannot concur with the writer, in the inference drawn from it; or rather, I cannot see that the inference, if admitted, can have any influence on the decision of this question. Suppose a man to have inferred from the visible creation, that there must be a First Cause; a great, wise, powerful, and benevolent Being, who was himself uncaused, and eternal—would it render this knowledge useless that he did not know the proper name of this being? What difference would it make by what name he should call him? Do not the people of every language employ their own names for the Deity? And while they use different words to designate the Supreme Being, their knowledge of him may be the same. The Hebrew names of God, which alone have much claim to the distinction of having been revealed, are unknown to most common readers of the Bible; but have they therefore no just idea of God? The truth is that all names are arbitrary; so that what is signified by any particular words, might have been as well expressed by others; and in thousands of cases, we have knowledge of things, for which we have no names.

But there is an argument of a much more plausible kind, derived

from the divine origin of language. It is said, that man without language could never have reasoned at all; and consequently, if language be from revelation, so must those conclusions be, which depend upon the aid of language. Place any number of human beings, from their infancy, in a state of perfect seclusion from other men; let them be fed and clothed, without ever hearing an articulate sound, until they reach the age of maturity—it is asked, what would they know of God? Would they be capable of reasoning, any more than the dumb animals around them? Would they ever, by their own exertions, be able to rise from their state of ignorance and imbecility, however great their latent powers might be? Now all this is very forcible; and I am not able to gainsay any part of this statement, to whatever consequences it may lead. I know, indeed, that some of the ancients believed that there was a natural language, which every man would speak without instruction, if he were not taught another; and we have all heard of the experiment made to decide which was the original language, by Psammetichus, one of the kings of Egypt, who shut up two children in a cave, and suffered no one to utter a word in their hearing. The result however did not convince those concerned, that there was no natural articulate language; for it seems the children had learned to pronounce one short word, and this being found in one of the languages then spoken, the experiment was considered as decisive in favour of that tongue. But they ought not merely to have uttered a single word, but should have spoken the whole language fluently; for what Nature teaches, she teaches effectually. The fact it seems was, that the sound caught by these uneducated children, was derived from some goats, which were accustomed to graze near the mouth of the cave, where the children were confined.

The first remark which I would make, on this argument derived from the divine origin of human language, is, that the propriety of attributing the language used by our first parents to revelation, may, perhaps, be doubted. It would be more proper to say, that as they were created with holy dispositions, and with a stock of ideas suited to their wants, so, in the first moment of their existence, they were *furnished* with the knowledge of language. According to this view of the subject, it would be more correct to say, that they were *created* with language, than that it was revealed to them. But I admit that this would be merely disputing about the proper meaning of a word, and therefore I will not insist upon it. I think it of much importance however to observe, that because language was a matter of divine revelation, it does not appear to be fairly inferred, that every truth discovered by the aid of language, is therefore to be attributed to divine revelation also: For admitting this, the consequence would be, that not merely the knowledge of God, but all our knowledge on other subjects, must be referred to revelation. A man without the aid of language, can no more reason on natural, than divine subjects. Is it intended then to attribute all the discoveries, which ingenious men have made in natural philosophy, mathematicks, chemistry, and political economy, to revelation? I believe this has never been asserted. Yet where is the propriety of making a distinction between the exercise of reason, on natural theology, and natural philosophy? For my part, I can see no ground of distinction; unless it be supposed, that the arguments for the existence of God, are much more recondite and obscure, than those by which we ascertain the distances and periods of the planets, the celerity of the rays of light, and such like matters. But surely no one will venture on such an assertion. Many of the reasonings of mathematicians are so intricate, and are carried on so far, that none but minds of the highest order, and long accustomed to abstract at-

tention, can follow them to their conclusions; but the arguments for the existence of God are so clear, and so obvious, that it has been supposed by many, that this truth was impressed on every mind, or rather, was intuitive; and no opinion was more commonly received among theologians of former days, than that a speculative atheist was an impossibility. Now, though this appears to me to be carrying the matter too far, yet it shows what opinion has commonly been entertained of the clearness, with which this grand truth is exhibited to us. Why then might not that reason which has made such profound researches and discoveries in natural science, discover a truth written on all creation as with a sunbeam? What should make all men so stupid and blind that none of them could ever infer from the innumerable evidences of *design* in the structure of the universe, that there must be a great intelligent cause? To say the least, this seems very strange. But it has of late been a growing opinion, that in proportion as we degrade reason, we exalt revelation; and that whatever we attribute to reason, we detract from revelation. But surely this is a mistaken notion. Our reason is as much the gift of God as revelation; and truths clearly discovered by reason, are as much from *the Father of lights*, as if communicated immediately by inspiration, *for from him cometh down every good and every perfect gift.* Reason and revelation are not opposed, but are sweetly harmonious. The Bible no where undertakes to teach, but every where takes for granted, those truths which are evident to our reason. It no where undertakes to teach that there is a God, but speaks of him as already known, or as one whom all have an opportunity of knowing. The scriptures attribute the atheism and idolatry of men, not to the want of ability to discover the existence of God, but to wilful perverseness, which has induced them to shut their eyes against the light. But I need say nothing on this subject. The apostle Paul has set it in its true light, in the first chapter of his Epistle to the Romans—"*Because,*" says he, "*that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse, because that when they knew God, they glorified him not as God.*" If it had been the only design of the apostle to settle this question forever, he could not have spoken more directly to the point. I know indeed, that attempts have been made to give such a sense to his words, as would render them consistent with the theory which denies the existence of any such thing as natural religion, but this cannot be done without torturing them, in a manner which, if generally pursued, would destroy the perspicuity of the sacred scriptures.

We hear it said sometimes, that there are truths which, when once made known, appear to all very reasonable, which, however, reason would never have discovered without a revelation; and the existence of a Supreme Being is supposed to be one of this class. But this is much more easily said than proved. If there be good and obvious reason in support of any truth, then it is manifestly placed within the reach of our faculties, and some one might have made the discovery. And if there be recondite truths, how is it known that the existence of God is one of them? This takes it for granted that the proofs of this truth are very much out of sight. But that millions of men, in the full exercise of their rational faculties should contemplate the universe, and that not one of them should ever discover that there was a God, is certainly not so clear, that it should be received without proof.

But let us now return to the consideration of the remainder of the

answer, given by the Querist, to the proposed question, "Is it not probable," &c. The answer which I would give to this question is in the affirmative. It is probable in the highest degree. But because a certain truth has been handed down by tradition from the earliest ages, it does not follow, that reason could never have discovered it. When Adam was furnished with all that knowledge, which was necessary for his preservation and comfort, no doubt, many things which he thus knew by revelation, or inspiration, he could not but have learned by experience, or by reasoning; but this process would have been too slow for his necessities. He might have been subjected to serious injury before he could have learned, in the usual way, the common properties of fire and water. Here I would remark, once for all, that I do not deny, that the knowledge of God was first communicated without the aid of any process of reasoning—by immediate revelation, if you please; and I freely admit, that this truth has been handed down, and preserved in the world, principally by tradition, or the sacred scriptures. But I do deny, that this decides the question under consideration. For aught we know, the knowledge of the properties of the triangle, and other mathematical figures, might have formed a part of Adam's original stock of ideas, and he might have communicated this knowledge to his children, and they to theirs; but this does not prove that human reason is incapable of making any discoveries in mathematicks. But whether mathematical and philosophical knowledge were among the endowments of the first man, is of no importance in this discussion. He must have known hundreds of practical truths intuitively, which we now acquire by reason and experience, and these he, no doubt, communicated to his posterity; but these same truths are discoverable without revelation.

I come now to consider the most important part of this answer, which contains the true reason, why some pious orthodox men have, on this point, deviated so far from the faith of their ancestors. It is supposed, that this theory, if it can be established, "will strike at the root of infidelity; will show the absurdity of believing in the existence of God, and at the same time denying the authority of revelation; and that it doubles the value of the holy scriptures." Now, if indeed these advantages would result from the adoption of this opinion, it would be preposterous in any friend of revelation to attempt to oppose it; but it would have been accomplishing a good thing, if the Querist had been more particular in pointing out the connexion between the denial of all knowledge of God from reason, and the overthrow of infidelity. To me, the very reverse appears to be the probable consequence of this doctrine; and it is on this account, solely, that I feel interested in preventing, as far as I am able, its prevalence. To show the ground on which this opinion is maintained, I beg the reader's attention to the following observations.

Tradition alone, if it come down through many ages, furnishes no satisfactory evidence of any truth. If those nations who are destitute of the scriptures have no other evidence of the existence of a Supreme Being, than tradition, this truth, as to them, stands upon no better foundation than polytheism, and the whole system of abominable superstitions, which belong to the pagan religions; for all these have come down to them through the same channel.

Again, it is not true that tradition has brought down to all the nations destitute of a written revelation, the knowledge of the true God. The gods of the heathen are no gods; they are in the Bible, every where, spoken of in contrast with the living and true God. The gentiles sacrifice to devils and not to God. Their deities are the work of men's hands; animals, or the departed spirits of their heroes. That tradition which

brings down the knowledge of gods like these, can never be of any use in convincing men of the truth of revelation. We must appeal from their corrupt traditions to the light of reason, and prove to them, that the Maker of the world is quite a different Being from those ignoble deities, which they ignorantly worship. Thus did the prophets. Thus also did the Christian fathers, in their controversies with the pagans.

And suppose that some nations have wholly lost, or should lose, the knowledge handed down by tradition, how are they ever to be convinced that there is a God? How can they be said to be without excuse? Will you go to them with the Bible in your hand? But how will you prove to them that this book contains a divine revelation? Will you appeal to its internal evidence? But this, at every step, supposes, that we have already some knowledge, not only of the existence, but of the perfections of God. In exhibiting this evidence, we refer to the truth, to the holiness, justice, wisdom, and goodness of God. Or if you bring forth the evidence arising from miracles and prophecy, you will be in the same predicament; both these take it for granted that there is a God, and that he is a God of truth as well as of power, and will not deceive his creatures by exerting his power to confirm a falsehood. The truth is, we can never begin to argue with those who are ignorant of God, or who deny his existence, concerning the truth of revelation, until we have convinced them that there is a God, from whom a revelation can proceed.

And of what avail will this theory be, in convincing the Deist. To ask him to concede, that all knowledge of God is from revelation, he will tell you, is merely to beg the question in dispute. He denies all revelation, and yet acknowledges the principles of natural religion. By meeting him on this ground, we can refute his opinions. We can prove to him that natural religion is not sufficient for man in his present condition. But if we relinquish this firm ground, and place every thing on the shifting, uncertain stream of tradition, so far from striking at the root of infidelity, we are striking at the root of revelation itself.

But let us more particularly inquire, whether by means of this theory, we can overturn the infidelity of the professed atheist. You tell him, that all the knowledge of God which is in the world, is derived from an original revelation made to man, and handed down, through all ages, by tradition. He will reply, that he agrees with you, that this opinion has no foundation except tradition; but instead of referring it to an original revelation, he will ascribe it to the cunning of ancient legislators and priests, who invented it to keep the world in awe, in order that by this means they might establish their authority over the minds of men. And by what evidence, I ask, will you be able to demonstrate to him, that his opinion is false, and yours correct? You concede to him, that no knowledge of God could ever have been attained without a revelation, and that reason unassisted is incapable of ever forming an idea of God. This he says, is all he asks. It is the very thing which by all his arguments he endeavours to prove; and he may triumphantly challenge you, to demonstrate to him, upon these principles, that such a revelation was ever made. Thus it appears, that this opinion so far from striking at the root of infidelity, gives up the cause of truth; and instead of doubling the value of the scriptures, puts it completely out of our power, to establish their truth, by any rational evidence.

It will, perhaps, be said, that it is not denied, but that there are sufficient arguments by which we can prove the existence of God against atheists, now when we have, by revelation, the idea of such a Being; although, without this aid, reason never could have discovered this truth. These proofs then are inde-

pendent of revelation; they are derived from the wisdom, power, and goodness, displayed in the universe; and why then might not reason discover them? If they are so clear and convincing when we have the idea of God, surely some cultivated and contemplative mind might have had the idea of God suggested by them. These arguments, so far from being abstruse, are the plainest ever presented to the human mind, on any subject; and it is incumbent on those, who maintain that no man could ever discover them, to show on what ground this opinion is entertained. If they are so obvious, and presented in so many thousands of objects, why was it impossible to see them. The same persons who defend this theory, strenuously insist, that men may be convinced of the truth of the sacred scriptures by the evidence which accompanies them; and it would be absurd to assert this truth was received by divine revelation, when the existence of a revelation is the thing to be proved: now I ask, are the evidences of the truth of the scriptures more cogent, or more perspicuous, than the proofs of the existence of God? If not, where is the consistency of holding, that reason is sufficient to appreciate the former, so as to produce complete conviction, and incapable of discovering the latter?

There is only one other view of this subject, on which I think proper to offer a few remarks. It is this, that, divine truth, contained in the holy scriptures, possesses in itself, light and evidence, which are the only effectual means of producing a deep conviction of its divine origin —that there is no need of arguments from reason to demonstrate the truths of revelation, or even the being of God—and that all that is necessary is, to exhibit the word of God in its simplicity and purity, in order to induce men to believe every truth which it is important they should receive. To which I answer, if all men had the Bible, and if all men were illuminated to discern the glory of God as manifested in the scriptures, there would be some plausibility, at least, in this statement. But it is manifest that according to this view of the subject, those who are destitute of the Bible have no means in their power of knowing that there is a God, and therefore they are not, as the apostle teaches, *without excuse.* Another consequence of confining all evidence of this truth to the scriptures, would be, to give up the controversy with infidels of every kind.

Again: Mohamedans might, as they do, make the same plea for the Koran. Such a doctrine can have no effect on those who have read the Bible and remain infidels; and it gives them too favourable an opportunity of saying, that the scriptures are not supported by reason, but by enthusiasm. It is evident that it puts an end to all argument, and he who does not confess that the bare contemplation of the truth convinces him, must be given up as incorrigible, and there will be no way of stopping the mouths, or refuting the cavils of gainsayers.

It is acknowledged, however, that this evidence is the true ground of saving faith; and that to those who possess it, it is the best of all testimony. But it detracts nothing from this evidence, to employ arguments from reason, with those who are incapable of perceiving the internal excellency of the scriptures.

Upon the whole, I think it is plain, that we need the light both of reason and revelation, in theology; and that they are not hostile to each other; but that revelation cannot be supported without the light of reason, and that reason is altogether insufficient, without revelation.

I will conclude these remarks, by laying down a few propositions, which appear to me to embrace the truth on this subject.

1. When man was created, and placed on this earth, he was not left to obtain his knowledge, by the slow process of reason and experience, but was furnished with a stock of

ideas, suited to his condition, among which, without doubt, was a distinct knowledge of God.

2. As this was the most important of all his ideas, it is reasonable to think, that he communicated it to his children, and they to theirs; and that this tradition has continued this knowledge, more or less altered and deformed, among many nations.

3. The greater part of those nations, however, which have been left without a written revelation, have perversely forsaken all knowledge of the true God, and have substituted in his place, creatures—gods the workmanship of their own hands, or the productions of their own imagination.

4. Whether, in fact, human reason has ever discovered the existence of God, without having received the idea of such a being from revelation or tradition, cannot be ascertained; because those nations whose minds were cultivated and capable of reasoning, have all had some traditionary knowledge of God among them. It is probable therefore, that there never has been a fair opportunity of trying the experiment, to ascertain what reason, unassisted, could perform; seeing the minds of men were preoccupied with this idea, before reason was mature.

5. But there is good reason for believing, that some of the heathen sages did, by the exercise of reason, correct many of the false and superstitious opinions of their countrymen, respecting the nature of God; and may be said to have formed some just notions of the true God, in opposition to the crude opinions of the vulgar, which had been received by tradition.

6. But the question is not, what human reason *has* done, but what is within her reach; and the fair method of determining this point is not to consider man in infancy, or in a state of savage brutality, but to inquire, whether reason, improved and cultivated, can be supposed able to discover and appreciate the arguments, by which any particular truth is supported. And human reason having been successful, in a thousand instances, in discovering truths, the evidence of which was far more abstruse than that of the existence of God, it is unreasonable to suppose that she would never have been able to discover this truth.

7. Indeed, the proofs of the existence of a great intelligent cause are so numerous, so convincing, and so obvious, that it is hard to conceive, how men possessed of reason, and accustomed to exercise it, could fail to discover it. *The heavens declare the glory of God and the firmament showeth his handy work*, and *the whole earth is full of his glory.*

8. But, although there is really such a thing as the light of nature, which is sufficient "so far to manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet it is not sufficient to give that knowledge of God which is necessary unto salvation."*

SCRUTATOR.

FOR THE CHRISTIAN ADVOCATE.

ON REVIVALS OF RELIGION.

What are we to think of those wonderful spectacles which some portions of the church now exhibit, and which are popularly called *revivals?*—is a question which engages many minds. Both the friends and the enemies of religion look on with an inquiring eye. The very aspect of these religious appearances seems so literally to answer the inquiry, "Who are these that fly as a cloud and as the doves to their windows," that the heart of a Christian is ready at once to say—it is the work of the Lord. But every truth has its counterfeit; every nourishing root and herb has its poisonous likeness; and the very scriptures which make such exceeding great and precious promises, tell us that the enemy will sow tares with the good seed, and therefore command us to

* Confession of Faith, c. 1. § 1.

"try the spirits whether they be of God;" warning us also, that "Satan himself is transformed into an angel of light."

We rejoice, however, that we have one sure test whereby to try all these things. Our Lord says, "*Ye shall know them by their fruits.*" By these then let them be judged—

The careless world applies this test as well as ourselves, and says—The storm is hushed, and now mark its effects! The noisy subjects of this revival, as it is called, have some returned to their feasting and some to their drunkenness, some to their unjust dealing and some to their evil speaking—and is strengthened in its previous conclusion, that all is delusion. But the condemnation of the men of the world will be, that they have been satisfied with glancing at the surface of things which regard their eternal concerns, instead of searching for the truth as for hidden treasure. They have probably selected, in making their judgment, some forward and noisy professors, who are always most likely to be unsound in religion, as well as in every thing else, and have seen their end, that the last state of these men is worse than the first. But they have taken no note of the multitude of noiseless, humble Christians, who by a great change have become most exemplary in their proper calling, and are now endeavouring to glorify God in it. They have not considered her who in the midst of her family is trying by every means to introduce there Him whom she has found "all her salvation and all her desire:" who by her "chaste conversation, coupled with fear," is endeavouring to win the soul of her husband to Christ: who is influencing her children and servants to make use of the appointed means, that they may obtain eternal life—watching at the same time, with many anxieties and prayers, lest she herself should "enter into temptation." Yet such there are—very many such—the fruits of revivals. But "the god of this world hath blinded the eyes of them who believe not." Were it not for this solemn truth, worldly men would see even amongst the clergy, against whom they are doubly hostile, self-denied laborious men, who are willing to be nothing so that Christ may be all in all—who in some of these revivals have been awakened and convinced under the influences of the Spirit of God.

Alas! the enemies of vital piety do not want to know and acknowledge the truth; their desire is to find an argument against the truth, which they hate; and unhappily some of the subjects of our revivals afford too much aliment to their hostile spirit. Even the real friends of the Redeemer are sometimes tempted to be faithless and despondent. They see in some of these revivals so much that is contrary to a right spirit—so much loud talking, so many words which lack wisdom, so much neglect of doing every thing decently and in order, so much zeal for God which is not according to knowledge, and so much of the spirit of Jehu, which, while it is condemning others as unfriendly to the operation of the Spirit, says, "come and see my zeal for the Lord;"—that with the despairing spirit of Elijah, they fear all to be unsound. But let them remember that the best things are marred in the hands of imperfect men: the treasure of the gospel is committed to earthen vessels—vessels frail and not perfectly purified—that the excellency of the power may be of God. They ought therefore to hail the work of the Lord wherever it appears, believing what was said by him of even an irregular administration of his name, that whatever is not against him is for him.

We are led by the scriptures to compare natural with spiritual things. Now we hear the husbandmen of our country yearly complaining of their crops; which at first promised to be large and abundant, but which as they made progress toward maturity, it was feared would produce nothing; and yet we find that they have in fact produced, not only what is suffi-

cient for our own land, but something to supply the wants of other lands. And in like manner we find that by means of our spiritual harvests, not only the wants of our own country are supplied, but that the most enlarged promises of the gospel are fulfilling through our instrumentality: many are running to and fro, and the earth is filling with the knowledge of God. The church must have received a large increase at home, to enable her to do so much abroad.

But whilst we would rejoice over these precious evidences of the Lord's presence amongst us, we ought to watch and pray against every thing whose tendency is to mar this sacred work. So far from discountenancing all inquiry concerning these things, we should invite all who *love the truth as it is in Jesus*, to try the spirits whether they be of God; and thus to assist in shortening the days of evil which must try and purify the church; and in hastening the day when the church shall shine forth, fair as the moon, clear as the sun, and terrible as an army with banners. We all realize that it is our duty to rejoice with trembling when our *corn or our wine*, or any earthly good increases; but it is difficult to realize that this is our duty when spiritual blessings abound. Then the most watchful and prayerful Christians are apt to relax, and to feel as if the Lord would do all: but right reasoning would bring us to a different conclusion—it would bring us to conclude that the more rapid the advance of the Redeemer's kingdom, the more should every grace of the believer be in exercise—that he should watch and pray with redoubled diligence, lest he enter into temptation—that a stricter watch should be kept on the walls of Zion, lest the enemy should gain an advantage.

The evils most likely to take place during a powerful outpouring of the Spirit of God, are *irregularity* in the church in general, and a fatal mistake in many individuals—both, in a great measure, arising from the same cause—the unusual excitement produced in the mind, and the multiplied external means by which it is continued. The number of preachers which are required for supporting these means, makes it necessary, not only that all who are in the ministry, but others also should be engaged in instructing the people; and by whatever name this labouring may be called, it is opening a door by which, unless the friends of order are watchful and prayerful, a degree of licentiousness will enter, which it will not be easy to correct. Many, who would go a great way in acquiescing in the most of the preceding remarks, still hush their fears by saying, it is an uncommon state of things which justifies and requires uncommon means; the people are hungry for the word and must be gratified. But let those who reason thus consider that if the friends of Zion were prudent and faithful, this uncommon state of things might continue, until all nations should have been gathered into the kingdom of our Redeemer; and that it is this which we wish to see and to promote. The corruption of the church will render previously necessary much that is undesirable in itself, in order that she may be purified. We know that a strong appetite, in the natural body, may be so excessively gratified as to undermine bodily health: and it is equally true that an excessive appetite for the outward means of grace—such an appetite as leaves little or no time for meditation, and prayer, and self-examination, tends to undermine spiritual health. Thus every thing which breaks down order in the church, is in fact most injurious to individuals also; it hinders instead of helps the growth of real Christians; and it hurries many into the participation of church privileges, many who afterwards dishonour their profession, and thus extensively injure the cause of Christ.

The time calls for peculiar vigilance and fidelity, with regard to revivals. Whilst some are employed to awaken and alarm, and others to direct and counsel inquiring souls,

some also, under His guidance who sits as a refiner and purifier, should make it their special concern to guard the churches against every hurtful practice, and to teach them how to distinguish between the hallowed and unhallowed fire. We have the experience of those who have been engaged, under similar circumstances, in our American church, and who, though dead, yet speak. Dickinson was called to defend revivals against the attacks of those who would have thrown contempt on the whole work, by identifying its irregularities with the work itself. His work might be profitably reprinted and distributed. Edwards speaks thus: *It is by the mixture of counterfeit religion with true, not discerned and distinguished, that the devil has had his greatest advantage against the cause and kingdom of Christ all along hitherto. It is plainly by this means, principally, that he has prevailed against all revivings of religion, that ever have been, since the first founding of the Christian church.**

Let no one say, when they have read these observations (what some are disposed to say when any thing cautionary is offered on this subject), *an enemy hath done this*—a friend to revivals has certainly been engaged in making the remarks here submitted—a friend who hopes that he has been brought out of darkness into marvellous light—yea out of the darkness and shadow of death, in which he continued many years, and which made the natural sun itself seem to shine with sickly rays, till the Sun of Righteousness, as he humbly trusts, arose on his soul with healing in his wings—a friend who would now, if possible, be an instrument in the hands of the Lord, for promoting the progress of the Redeemer's kingdom, till the promise shall be accomplished, that the earth shall be filled with his glory. *Μιχρος.*

* The preface to his work on Religious Affections is almost wholly occupied in establishing this truth.

EXTRACT FROM "A LEARNED DISCOURSE OF JUSTIFICATION, WORKS, AND HOW THE FOUNDATION OF FAITH IS OVERTHROWN." BY MR. RICHARD HOOKER.

The text of the discourse is HABAK. i. 4. "The wicked doth compass about the righteous: therefore perverse judgment doth proceed."

"The righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified by any inherent quality. Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful; for by faith we are incorporated into Christ. Then, although in our selves we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin; him being found in Christ through faith, and having his sinne remitted through repentance; him God upholdeth with a gracious eye, putteth away his sinne by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ, as perfectly righteous, as if he had fulfilled all that was commanded him in the law: shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say: but the apostle saith, *God made him to be sin for us who knew no sin: that we might be made the righteousness of God in him** Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly or frensie, or fury, whatsoever; it is our comfort, and our wisdom; we care for no knowledge in the world but this, That man hath sinned, and God hath suffered; That God hath made himself the Son of Man, and that men are made the righteousnesse of God. You see therefore that the Church of *Rome*, in teaching justification by inherent grace, doth pervert the truth of

* 2 Cor. v. 21.

Christ, and that by the hands of the apostles we have received otherwise than she teacheth. Now concerning the righteousness of sanctification, we deny it not to be inherent: we grant, that unless we work, we have it not: onely we distinguish it, as a thing different in nature, from the righteousness of justification: we are righteous the one way, by the faith of *Abraham;* the other way, except we do the works of *Abraham*, we are not righteous. Of the one St. *Paul*, *To him that worketh not, but believeth, faith is counted for righteousness.** Of the other, St. *John*, *Qui facit justitiam, justus est;* He is righteous which worketh righteousnesse. Of the one, St. *Paul* doth prove by *Abraham's* example, that we have it of faith without works. Of the other, St. *James* by *Abraham's* example, that by works we have it, and not onely by faith. St. *Paul* doth plainly sever these two parts of Christian righteousness, one from the other. For in the sixth to the *Romans* thus he writeth, *Being freed from sin, and made servants to God, ye have your fruit in holinesse, and the end everlasting life. Ye are made free from sin, and made servants unto God,*† this is the righteousness of *justification: ye have your fruit in holiness;* this is the righteousness of sanctification. By the one, we are interested in the right of inheriting; by the other we are brought to the actual possession of eternal bliss; and so the end of both is everlasting life.

"The prophet *Habakkuk* doth here term the Jews *righteous men*, not only because being justified by faith they were free from sin: but also because they had their measure of fruits in holiness. According to whose example of charitable judgement, which leaveth it to God to discern what we are, and speaketh of them according to that which they do profess themselves to be; although they be not holy men, whom men do think, but whom God doth know indeed to be such: yet let every Christian man know, that in Christian equity, he standeth bound for to think and speak of his brethren, as of men that have a measure in the fruit of holinesse; and a right unto the titles, wherewith God, in token of special favour and mercy, vouchsafeth to honour his chosen servants. So we see the apostles of our Saviour Christ, do use every where the name of *saints;* so the prophet the name of *righteous.* But let us all be such as we desire to be termed: *Reatus impii est pium nomen*, saith *Salvianus;* Godly names do not justifie godless men. We are but upbraided, when we are honoured with names and titles, whereunto our lives and manners are not suitable. If indeed we have our fruit in holiness, notwithstanding we must note, that the more we abound therein, the more need we have to crave that we may be strengthened and supported: our very vertues may be snares unto us. The enemy, that waiteth for all occasions to work our ruine, hath found it harder to overthrow an humble sinner, than a proud saint. There is no man's case so dangerous, as his whom Sathan hath perswaded, that his own righteousness shall present him pure and blamelesse in the sight of God. If we could say, we were not guilty of any thing at all in our consciences (we know our selves farr from this innocency; we cannot say, we know nothing by our selves; but if we could) should we therefore plead not guilty before the presence of our Judge, that sees further into our hearts than we our selves can do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murtherers before him: If we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the sins, which daily and hourly either in deed, word, or thoughts we do commit; yet in the good things which

* Rom. iv. 6. † Rom. vi.

we doe, how many defects are there intermingled! God, in that which is done, respecteth the minde and intention of the doer. Cutt off then all those things wherein we have regarded our own glory, those things which men do to please men, and to satisfie our own liking, those things which we do for any by-respect, not sincerely and purely for the love of God: and a small score will serve for the number of our righteous deeds. Let the holiest and best things which we do be considered: we are never better affected unto God than when we pray; yet when we pray, how are our affections many times distracted! how little reverence do we shew unto the grand Majesty of God, unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of his tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if in saying, *Call upon me*, he had set us a very burthensome task? It may seem somewhat extream, which I will speak; therefore let every one judge of it, even as his own heart shall tell him, and no otherwise; I will but onely make a demand: If God should yield unto us; not as unto *Abraham*, If fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes that city should not be destroyed; but, and if he should make us an offer thus large: Search all the generations of men, sithence the fall of our father *Adam*, finde one man, that hath done one action, which hath past from him pure, without any strain or blemish at all; and for that one man's onely action, neither man nor angel shall feel the torments, which are prepared for both. Do you think that this ransome, to deliver men and angels, could be found to be among the sons of men? The best things which we do, have somewhat in them to be pardoned. How then can we do any thing meritorious, or worthy to be rewarded? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life, to as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well; but the meritorious dignity of doing well, we utterly renounce. We see how farr we are from the perfect righteousness of the law; the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound: we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to reckoning, as if we had him in our debt-books: our continual suit to him, is, and must be, to bear with our infirmities, and pardon our offences."

EXTRACT FROM ΠΝΕΥΜΑΤΟΛΟΓΙΑ. OR A DISCOURSE CONCERNING THE HOLY SPIRIT. BY DOCTOR JOHN OWEN.

Sanctification a Progressive Work.

"1. The work itself, [i. e. of sanctification,] as hath been before declared at large, is secret and mysterious; and therefore, as in some, I hope in many, there is the reality and essence of holiness, who yet can find nothing of it in themselves, nor perhaps any one else, but only Jesus Christ, who is of quick understanding in the fear of the Lord; so it may, in the same secret manner, thrive as to its degrees in them who yet perceive it not. There is not any thing in our whole course that we ought to be more awake unto, than a diligent observation of the progress and decays of grace; for, as the knowledge of them is of the same importance unto us with that of our other duties and comforts, so they are very hardly and difficultly to be discerned; nor will be so truly for our good and advantage, without our utmost diligence and spiritual wisdom in their observation. Hence, as we before observed, it is compared in the scripture frequently unto the growth of plants and trees, Hos. xiv. 5, 6. Isa. xliv. 3, 4. Now, we know

that in those of them which are the most thrifty and flourishing, though we may perceive they are grown, yet we cannot discern their growing. And the apostle tells us, that as the *outward man perisheth*, so the *inward man is renewed day by day*, 2 Cor. iv. 16. The perishing of the outward man is by those natural decays, whereby it continually tends unto death and dissolution. And we know, many of us, how hardly these insensible decays are discerned: Unless some great and violent disease befal us, we rather know that we are enfeebled and weakened by age and infirmities, than perceive when or how. So is the inward man renewed in grace. It is by such secret ways and means, as that its growth and decays are hardly to be apprehended. And yet he who is negligent in this inquiry walks at all peradventures with God, knows not whereabout he is in his way, whether he be nearer or further off from his journey's end than he was before. Write that man a fruitless and a thriftless Christian, who calls not himself to an account about his increases and decays in grace. David knew this work to be of so great importance, as that he would not trust to himself and ordinary assistances for the discharge of it, but earnestly calls in God to undertake it for him, and to acquaint him with it, Psal. cxxxix. 23, 24.

"2. There may be some perplexing temptations befal the mind of a believer, or some corruption take advantage to break loose for a season, it may be for a long season, which may much gall the soul with its suggestions, and so trouble, disturb, and unquiet it, as that it shall not be able to make a right judgment of its grace and progress in holiness. A ship may be so tossed in a storm at sea, as that the most skilful mariners may not be able to discern whether they make any way in their intended course and voyage, whilst they are carried on with success and speed. In such cases, grace, in its exercise, is principally engaged in an opposition unto its enemy, which it hath to conflict withal; and so its thriving otherwise is not discernible. If it should be inquired, how we may discern when grace is exercised and thrives, in opposition unto corruptions and temptations; I say, that as great winds and storms do sometimes contribute to the fruit-bearing of trees and plants, so do corruptions and temptations unto the fruitfulness of grace and holiness. The wind comes with violence on the tree, ruffles its boughs, it may be, breaks some of them, beats off its buds, looseneth and shaketh its roots, and threatens to cast the whole to the ground: but, by this means, the earth is opened and loosed about it, and the tree gets deeper root into the earth, whereby it receives more and fresh nourishment, which renders it fruitful, though it bring not forth fruit visibly, it may be, not till a good while after. In the assaults of temptations and corruptions, the soul is wofully ruffled and disordered, its leaves of profession are much blasted, and its beginnings of fruit-bearing much broken and retarded; but, in the mean-time, it secretly and invisibly casts out its roots of humility, self-abasement, mourning, in hidden and continual labouring of faith and love after that grace whereby holiness doth really increase, and the way is made for future visible fruitfulness. For,

"3. God, who, in infinite wisdom, manageth the new creature, or whole life of grace by his Spirit, doth so turn the streams of it, and so renew and change the especial kinds of its operations, as that we cannot easily trace his paths therein, and may therefore be often at a loss about it, as not knowing well what he is doing with us. For instance, it may be, the work of grace and holiness hath greatly put forth and evidenced itself in the affections, which are renewed by it. Hence persons have great experience of readiness unto, delight and cheerfulness in holy duties, especially those of immediate intercourse with God. For affections

are quick and vigorous for the most part in the youth of profession: and the operations of them being sensible unto them in whom they are, and their fruits visible, they make persons seem always fresh and green in the ways of holiness. But, it may be, after a while, it may seem good to the sovereign Disposer of this affair, to turn, as it were, the streams of grace and holiness into another channel. He sees that the exercise of humility, godly sorrow, fear, diligent conflicting with temptations, that it may be, strike at the root of faith and love, are more needful for them. He will therefore so order his dispensations towards them, by afflictions, temptations, occasions of life in the world, as that they shall have new work to do, and all the grace they have be turned into a new exercise. Hereon, it may be, they find not that sensible vigour in their spiritual affections, nor that delight in spiritual duties, which they have done formerly. This makes them sometimes ready to conclude, that grace is decayed in them, that the springs of holiness are drying up, and they know neither where nor what they are. But yet, it may be, the real work of sanctification is still thriving and effectually carried on in them."

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE IMPORTANCE OF PIETY IN AN INTERPRETER OF SCRIPTURE.

In order to the proper consideration of this subject, it is necessary distinctly to state, what is meant by the interpretation of scripture, and the view in which the necessity of piety is asserted.

When we attempt to interpret any work written in a language different from our own, there are two objects we should have in view; the first is, to produce an accurate translation; the second a correct exposition. *Interpretation* therefore is two-fold, the first consisting in the *version* of some discourse from one language into another; the second in making an exhibition of its *meaning*. It is evident at first view, that these two objects are distinct; and that they who may agree in a translation, may differ widely in their expositions of a passage. This is illustrated every day by the various explanations given to our English version of the Bible. When we come therefore to the sacred volume in the original, and ask what is necessary to its faithful interpretation, we answer, in reference to the first object, precisely what is requisite to exhibit a faithful translation of any other ancient work. The Bible being written in human language, and intended for the use of man, was of course written agreeably to the common rules of language, and is to be translated accordingly. This remark is equally correct, whether we consider the sacred writers as selecting their own expressions, or the Holy Spirit as suggesting every word: for upon the latter supposition, the Spirit in addressing men, would still have accommodated himself to the language of mortals. We say therefore that all the means employed for the correct translation of ancient authors, are to be resorted to for a faithful version of the sacred volume. There is the same necessity for accurate knowledge of the principles of grammar; the same means must be used to determine the sense of particular expressions; and the same elucidation must be sought from the circumstances of the author. Hence some accurate knowledge of the original languages of scripture is justly considered as an important part of ministerial qualification: and hence the acknowledged value of works which explain the genius of the sacred languages, or from

any source illustrate their import.—The importance of this kind of knowledge has been so highly estimated, that it has sometimes been asserted, that truth and piety have risen or declined in proportion as it has been cultivated or neglected.

With respect to the second office of the interpreter—the exposition of the meaning of scripture—we remark, that if the fact that the Bible was written for men, renders it necessary that it should be written agreeably to the rules of human language; so the fact that it was intended to be understood by men, renders it equally necessary that it should be explained upon the common principles of exposition. We are not aware of any general principle which ought to be applied to the interpretation of scripture, which is not equally applicable to any, and every other work. In such principles there is neither mystery nor novelty; they are the simple obvious dictates of an enlightened judgment. We readily acquiesce, for example, in the doctrine, that in the interpretation of any work, the character of its author, the design of the whole, and the relation of its parts, are to be carefully observed; that the particular drift in any specified passage must be consulted; that we must come to the work free from prejudice, either against the author or his doctrines; that to understand fully his meaning, we must place ourselves in his situation, and to a certain extent, enter into his views and feelings. These, and such other obvious principles, are to regulate our exposition of the scriptures; and it is our precise object to prove that no one will fairly apply these principles to the exposition of the sacred volume, who is destitute of vital piety.

But before we proceed to this point, it is necessary, in order to prevent misapprehension, to state, in what view, and to what extent, the necessity of piety is asserted. In the first place—it is almost exclusively in reference to the second department of an interpreter's duty—namely, the exposition of the *meaning* of scripture—that this necessity is maintained. It is admitted that erudite philologists, without piety, may produce, and perhaps have produced, translations of scripture, in which the whole church could acquiesce. This, however, is the case only when their translations are literal; for in proportion as they become paraphrastical, they unavoidably encroach upon the province of exposition, which always takes a colouring from the complexion of the author's mind.

Again: we are far from maintaining that those who are pious enjoy any revelation. We believe the age of inspiration is passed; that the sacred canon is closed—that the assistance afforded by the Holy Spirit does not consist in disclosing new truths, but in enabling the mind to understand those already revealed.—So far, therefore, from appealing to any inward light, or secret intimation, as the ground of a just exposition, it is maintained that the true exposition must always be the most natural and reasonable, the best suited to the character of the writer, to the context, and to the whole tenor of scripture.

We shall hardly be suspected of attempting to maintain any thing so evidently paradoxical, as that every pious man is, *ipso facto*, an infallible interpreter of scripture. All that we assert is, that among the numerous and unusually combined qualifications for this important office, piety is *one*, and one of the most important, without which no man will be likely either to perceive, or to exhibit, the genuine meaning of the sacred volume. In other words, the point we wish to establish, is, that in order to the faithful and successful application of the acknowledged rules of interpretation to the sacred volume, piety is one of the most essential requisites—that it is of radical importance to the whole system of Biblical interpretation.

There can be no controversy that the general principles of interpreta-

tion as already intimated, are to be suitably modified by the character and circumstances of every work to which they are applied—that in every hermeneutical treatise, we must regard not only the general principles applicable to all written language, but those which are peculiar to the particular work in view. We readily admit that an oriental and a western production, though of the same class, are not to be explained exactly in the same manner; that poetry and history, fictitious narrative and didactic discourse, are all to be explained upon principles derived from the nature and object of each. It is plain also that the works of a Pythagorean, Platonic, Aristotelian, eclectic, or scholastic philosopher, are all to be expounded upon principles, to a certain extent peculiar to each. And it is moreover clear, that the view taken of the design of a writer, will greatly influence the view given of his meaning.

These remarks being premised, our first argument for the necessity of piety is, that the opinions we entertain of the origin, nature, and design of the sacred scriptures, will have great influence on the manner in which they are explained; and that in order to a due estimate of the whole scope of the Bible, piety is essentially requisite. That men are regulated in their principles of interpretation, by their opinions in regard to the origin and general nature of the scriptures, cannot be questioned. Let a man deny the inspiration of the Bible, and he will of course maintain that it comprises merely a collection of tracts on the religion and history of the Jews and early Christians, written by at least thirty different individuals, at different periods, in a course of 1500 years; and from this opinion it follows that any designed reference, in the early to the later productions, was impossible; that if any such reference be asserted by the authors of the later works, these assertions are either to be considered as incorrect, or only as accommodations of ancient facts, for the purpose of illustration. It follows also, that the idea of prophecy is out of the question; that the discourses of the prophets are to be confined to their own times, and attributed solely to their own minds. Their being expressly referred to God is to be explained on a principle prevalent among the ancients, that any good sentiment or feeling, which came suddenly and forcibly into the mind, came from God. If any of the ancient prophecies be declared to be fulfilled in the New Testament, we are by this merely to understand that, in the instance referred to, something *similar* to an ancient event had happened. In accordance with this opinion too, types are to be considered as related to their antitypes, by resemblance, not by design; the Mosaic institutions are to be viewed as shadows of good things to come, no farther than as bearing some distant analogy to them, or as affording topics for illustration. These, and many other similar modes of interpreting scripture, not only may arise, but in very many instances have actually arisen, from the opinion of the *human origin* of the scriptures. Equally important are the opinions entertained of the *design* of the sacred volume. If the different parts of the Old Testament be considered as merely intended to exhibit the opinions and circumstances of the Hebrews, in the ages in which they were severally written, it is clear how little of personal interest Christians can have in this department of the Bible; and how slight will be the connexion between the dispensations of Moses and of Christ.

If the object of our Saviour's mission, and of the writings of his apostles, was only to deliver a pure system of morals, and make a clearer exhibition of the great principles of natural religion, it is evident how highly figurative we must consider those parts of the New Testament which speak of our *redemption*, of *ransom*, *sacrifice*, and *blood of cleansing*.

Now, how totally different are these

principles of interpretation from those which arise from the belief that the Bible is the work of *one Spirit;* that it was intended gradually to unfold the plan of salvation, and the rule of duty—delivering this all important information, not merely by written instructions, but by rites and ceremonies: that hence a nation was selected to preserve these instructions, and to practise these rites—a nation whose history thus became involved in the progressive manifestation of the will of God, until the introduction of a more spiritual dispensation, and the more general diffusion of divine truth. If the Bible be thus *one work*, the product of *one mind*, though written at different periods, and to a certain extent accommodated to each; we may then expect a relation of parts which could exist in no human performance; we may expect to see a correspondence between the Mosaic and Christian dispensations mutually illustrative of each other; and may understand why it is, that we find in the New Testament the statements, predictions, and ceremonies of the old, referred to and represented as teaching in shadows, the doctrines which the gospel has revealed in light.

If now it be asked how we are to determine which of these views is correct—a determination evidently of the highest importance—we answer from the Bible itself. If it be remarked, that this renders it necessary that the Bible be understood before the rules for understanding it can be laid down—we reply, that any apparent inconsistency here, is apparent only. The truth is, that rules for the interpretation of any work, since they must arise out of the characteristicks of that work, can never be well and justly laid down, until those characteristicks be accurately ascertained and well established.

All just criticism of whatever kind, all good rules for judging of writings of every description, were not formed, in the first instance, from abstract reasoning, but from the examination of writings already produced: from seeing what were the principles which appeared to have guided those who had attained to excellence, and what were the qualities and characteristicks of that excellence. There is, therefore, no absurdity in saying that the Bible must first be carefully read, to catch as it were the spirit and manifest scope of the whole, in order to ascertain the principles and form the rules, by which it may afterwards be critically examined, and a right judgment be formed of every part. This is exactly what must be done, in order to a full understanding of the profane writers. No one, for instance, is competent to the interpretation of one of the dialogues of Plato, without some acquaintance with principles which can only be established from a knowledge of his general doctrines and phraseology. In other words, when we take up a platonick writer, upon a careful perusal and comparison of passages, we discover the *outlines* of his system, and the sense attached to *peculiar expressions;* and having these, they may be applied to all authors of the same school: and it is plain that the more intimate we become with Platonick philosophy and language, the better shall we be qualified to prescribe the rules on which Platonick writers are to be expounded. Thus it is with the sacred scriptures: we must, by a previous perusal of them, first fix in our minds *the general principles* of hermeneuticks, then candidly and closely examine the sacred volume; and by the application of the general principles, enough will be discovered to enable us to form additional and important principles of interpretation.

It is plain, then, that as in other works, so also in the Bible, some of the most important rules of exposition presuppose a knowledge of its grand characteristicks; and that fully to understand it, we must be properly informed as to its true nature in general, and deeply impressed with its divine origin. Not that these points are to be taken for granted, but that they must be previously ascer-

tained; since their influence on the interpretation of scripture is so extensive and so important.

What has been here advanced has been proposed, in order to show the importance, not merely of those rules of hermeneuticks which arise out of the general principles of *language*, but also of fixing, on a sure foundation, those which arise out of the *characteristicks* of the sacred volume—and thence inferring, that whatever is calculated to secure a proper appreciation of the grand characteristicks of the Bible, must be of essential importance to an expounder of the word of God. And we think it plain, from the nature of the case, that true piety is the best security we can have upon this point—that it is far more probable that a mind deeply imbued with the spirit of religion, will have correct views of the true origin and design of the sacred writings, than can be possessed by any man who is either irreligious or sceptical. And we think this presumption is abundantly confirmed by the history of exposition; which shows that while learned men have clearly stated and enforced those rules of interpretation which arise out of the nature of language in general, and of the peculiarities of those languages in which the scriptures were originally written, they have, either to a great extent disregarded, or miserably perverted, those equally important rules which arise from the divine origin and great design of the Bible.

Our first argument, then, for the necessity of piety in an interpreter of scripture is summarily this—that it appears, as well from experience as from the nature of the case, that true piety is essential to our forming correct views of those characteristicks of the sacred volume, from which some of the most important rules of Biblical interpretation arise.

II. A second general and most important principle, upon which we think that unrenewed men will never act, as it respects the Bible is—that in the work of interpretation, we must free ourselves from the influence of preconceived opinions—that we must not approach a work having previously determined on its contents, or having settled in our minds what it can, or cannot teach.

The argument for the necessity of piety under this head is, that all men are, to a greater or less extent, influenced by their previous opinions, in their views of Bible truth; and that every unrenewed man has many erroneous principles and opinions, which greatly influence his interpretation of the scriptures; which opinions piety would correct.

In evidence of the fact that men are thus influenced by their preconceived opinions, we first refer to a circumstance which must have come within the observation of almost every individual, acquainted with Biblical inquiries—it is, that commentators belonging to the several denominations of Christians, are almost always influenced by the peculiarities of their respective creeds. These opinions being deeply impressed upon their minds by education and the sanction of general credence, become a standard, to which all expositions of the Bible are referred, and to which they are accommodated. The sacredness with which these opinions are usually invested, and the strength of conviction with which they are embraced, render it almost impossible for the mind entirely to free itself from their influence. Accordingly it is a subject of constant complaint, that the Bible is consulted rather to support a system previously formed, than to discover and receive its obvious unperverted import; that passages, in opposition to the commentator's system, are explained away, or wrested into its service.

Again, others, and those too who are most strenuous in their opposition to the assumption of any creed as the standard of truth, have some philosophical system, through which all doctrines are viewed, and by which they are tested. Systems of natural, mental, and moral philosophy, not only in their general and

obvious principles, but even in their most minute details, are often embraced with such a firmness of belief, that all doctrines by which they are contradicted are rejected, as in opposition to what are believed to be truths previously established, as the dictates of reason, or philosophy. The account of the creation, of the deluge, and of miracles, has been rejected as inconsistent with the principles of natural philosophy. The existence and influence of Satan, the reality of demoniacal possessions, the resurrection of the body, the separate state of the soul, have been denied upon much the same ground: and it matters not to what absurdity of exposition these opinions may lead; any thing will be admitted, rather than yield the favourite principles of philosophy. Long continued controversies on religious subjects, have been made to turn on points of metaphysical speculation. That a doctrine is inconsistent with the freedom of the will, or the nature of free agency, or that it contradicts the principles of mental philosophy in some other respect, is frequently the only argument urged against it. Abstract questions in morals, the nature of virtue, whether morality consists in act or in principle, and the like, are made to colour the whole system of theology.

Nothing more clearly proves how empty is the homage paid the Bible, how unmeaning are the ascriptions of supremacy to the scriptures, than the fact that in all ages theological opinion has been so much regulated by the reigning system of philosophy, and the current opinions of the day. The eclectic system of Alexandria, the philosophy of Aristotle, its immediate descendant the philosophy of the schoolmen, during the periods of their respective supremacy, so completely governed the theological world, that a doctrinal work could scarcely be found, which would not at once betray the philosophical opinions of its author. In subsequent periods, the influence of Des Cartes and Leibnitz, within their respective spheres, was no less domineering. And these have passed away merely to resign the reins to other philosophers, and devolve on other systems, the honour of moulding, almost at pleasure, the statements of the Bible. In the present day, and in our own land, if you can but discover the opinions of an individual on some points in mental and moral philosophy, you may pronounce with considerable confidence on his system of theology.

But not only are men influenced by their systems of philosophy, every individual has a set of floating opinions and principles, which he assumes as true, and which greatly influence his views of the doctrines of the Bible. These opinions are frequently nothing more than the prejudices of education, or principles adopted without examination. The strength of conviction however with which these principles, although founded on feeling rather than argument, are embraced, is such, that no effort of ingenuity is neglected to avoid those doctrines of the word of God, by which they are contradicted or opposed. Indeed we not unfrequently hear the candid declaration, that rather than receive certain specified doctrines, the authority of the Bible itself would be disclaimed. The apprehension that the mercy of God is inconsistent with the long continued misery of his creatures, that the divine Sovereignty cannot be reconciled either with justice or goodness, that the merit or demerit of one individual can never righteously be laid to the charge of another, that the parental character of God requires that penitence should be the only condition of pardon, that the incarnation and Trinity are antecedent absurdities, and many other opinions with which men approach the sacred volume, have led to the rejection of some of the most important of its doctrines.

As the fact, therefore, that the expositions of scripture are greatly influenced by the preconceived opinions of those by whom they are fa-

voured, cannot be denied, it remains to be inquired in what way, and to what extent, piety will correct this evil.

It must indeed be acknowledged, for experience has fully proved, that systems of theology and philosophy, and the current opinions of the age, have not been confined in their influence to any class of expositors; that some of the most eminently pious expounders of the word of God, have had their views greatly biassed by these and similar causes. But notwithstanding this admission, it is still contended that piety does correct the evil in question, to an extent which renders it an essential attribute of a good interpreter of scripture. The influence of piety in this respect is two-fold. In the first place, it renders the mind less confident in the truth of its own deductions, and more willing to submit to the teaching of God, however inconsistent his doctrines may appear with any previous opinions. The views and feelings which true piety gives of the imbecility of the human intellect, and of the incomprehensible greatness of God are such, that the mind shudders at the thought of making its own opinions the standard of eternal truth. The fact is, that the doctrines of the Bible are hard to be believed, and that they always have been and always will be rejected, by the great body of those who are destitute of the docility of little children—by those who are not willing to submit their understandings to the teachings of the Holy Spirit; and receive as true the contents of the Bible, not only because they can be proved by argument, or illustrated by analogy, but simply because they are the statements of a book, which has been previously shown to be the word of God.

That this humility of mind, this willingness to submit our finest theories and favourite opinions to the stern dictation of the Bible, will not be yielded by men unsubdued by the Spirit of grace, is the melancholy testimony both of scripture and experience. These things "are hid from the wise and prudent and revealed unto babes—The preaching of the cross is to them that perish foolishness." Accordingly, in every age, multitudes have rejected the *humbling* doctrines of the gospel; or if restrained by circumstances from an open renunciation, have secretly disbelieved them. So extensively is this remark correct, that we may venture to assert, that the *cordial* reception of these doctrines is circumscribed by the limits of undefiled religion. But if men be thus prone to lean to their own understandings, are thus unwilling to resign their minds to the simple teaching of the Bible, whatever weakens this reliance on their own powers, and makes them so much like little children, that they will be willing to believe what they cannot fully comprehend, removes one of the greatest obstacles to the reception of the truth, and one of the principal sources of the perversion of scripture.

But a second, and no less important influence of piety is, that it universally corrects some of the most important erroneous principles of unrenewed men, which more than any others influence their views of scripture doctrines. The erroneous opinions which men entertain of their own moral character, of the extent of the divine requisitions, of the nature of sin, and the character of God, regulate their whole system of theology. But these opinions piety corrects. The views which it always involves of the human heart, of the evil of sin, and of the character of God, are such that the doctrines of the Bible exactly accord with a previous experience. Thus then we think it is apparent that the strong practical opinions of men destitute of piety, are opposed to the truth; and that the practical opinions of men enlightened by the Spirit are in accordance with the truth; and if so, it must follow that, since men will be influenced by their preconceived

opinions in expounding scripture, piety must be an essential requisite for this important office.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

THE IMPORTANCE OF PUNCTUALITY, PARTICULARLY IN THE OBSERVANCE OF APPOINTMENTS.

It does not seem very easy to account for a fact, which I suppose will be pretty readily admitted, namely, that men, in other respects conscientious, are too often wanting in strictness and punctuality in the observance of appointments. Many appointments are of such a nature as clearly to involve the obligations of truth and integrity, on the part of all who make them. If, for example, I agree to meet a man on business, at a certain time and place, he and I are pledged to each other by contract to fulfil this agreement—not only as to its substance, but as to its circumstances. If, without an unavoidable hindrance, I do not appear at the appointed place of meeting, till an hour after the time agreed on, I violate my contract. The other party would do me no injustice if he should—as I have known done by a great lover of punctuality—leave the place, and not easily be persuaded to make any similar agreement with me in time to come. On the supposition, however, that he with whom I contracted, and who is supposed to have attended punctually, has waited patiently for my arrival, still I have defrauded him of the value of an hour of precious time—defrauded him as really as if, in a contract about property, I had knowingly taken the advantage of him to the amount of that value; which, perhaps, in many cases, might not be less than several dollars.

But now, suppose that in place of an individual, the agreement or appointment has been to meet, at a specified time and place, *a considerable number*, perhaps some hundreds of people—who have *all* waited, and *each* has lost an hour, because the purpose for which they had met could not be entered on, before the coming of him who was to lead in the business. This is no imaginary case, but one of which I have witnessed many instances. And it is obvious, that here is a loss of time equivalent to a number of days; and he who has needlessly caused it is, as I apprehend, chargeable with defrauding those who have lost it, of its whole value. I readily admit that the matter is probably not seen in this light by the delinquent party, nor perhaps by those who sustain the loss; but this I believe is, principally, because the evil we consider is common, and the loss divided among a considerable number. It is true, however, that those who frequently suffer in this way, usually complain of a great grievance, and often censure the author of it very severely—and certainly, I think, with perfect justice.

There is no doubt that a large proportion of what are usually called appointments, are not exactly of the kind of those which have been mentioned; and that the moral delinquency of not punctually observing them is far less, than in the cases that have been stated. But in all cases without exception, where others have a good reason to expect our attendance on any duty, we are under obligation, if not unavoidably hindered, to attend, and to do it punctually; that we may not occasion loss or inconvenience to others by our delay. We ought not, lightly, even to announce our *intention* of doing any matter of importance, although it require no co-operation, and we make no absolute promise; because such declarations excite expectations, which we have no right to excite, without a strong probability that they will not be disappointed. And we owe it to ourselves to guard against a character for levity, or fickleness, or falsehood, with which a frequent failure to fulfil the purposes we intimate will certainly invest us.

Permit me now to state, as briefly

as I can, a number of considerations, which have occurred to me, as serving to show the importance of punctuality—chiefly with respect to appointments, but with some reference also to engagements of all descriptions.

1. Punctuality in the observance of appointments, as well as in other concerns, is favourable to the cultivation of a *delicate sense of moral obligation*, which is of very extensive influence; and which therefore every good man, and every prudent man, ought carefully and assiduously to cherish. In some cases we have seen that a failure in punctuality involves a serious criminality, and that in others it is, at least, injurious to personal reputation. Nor is it easy to mark the gradations, in what relates to this subject, as they proceed from unequivocal guilt to indisputable innocence. But every good and prudent man, so far as he acts consistently, will endeavour that nothing in which he allows himself, shall be even of a dubious or questionable character: he knows that any one allowance of this kind is apt to lead on to another, till the sense of moral obligation is at length greatly weakened, if not entirely destroyed. On the other hand, it is equally certain that a vigilant and strict attention to every thing which can, in any view, be considered as obligatory, preserves moral sensibility, and keeps up a high standard of correct and exemplary action; useful, in no moderate degree, both to him who exhibits it, and to all who observe it. That punctuality in the observance of appointments is a constituent part of this general character, and particularly favourable to its preservation and improvement, there can be no reasonable doubt.—It will more fully appear to be so by some of the subsequent considerations.

2. Punctuality in regard to appointments, is an essential part of the excellent habit of doing every thing in an orderly and seasonable manner. No man will ever be able to do business expeditiously and correctly, who has not a stated time and method for all that he does. Without these, if his concerns are numerous, he will always be in hurry and confusion; will do every thing imperfectly; and will, after all, make but little despatch. Now an appointment is the fixing of a particular time for a certain business, or duty. If it be exactly attended to, it displaces nothing else, but leaves its proper time for every other engagement. This exactness in attending to every thing in its proper season, is of high importance to all *busy* men—to those who have the charge of concerns that are *weighty* as well as numerous, it is absolutely essential. President Washington was the most punctual man in the observance of appointments ever known to the writer. He delivered his communications to Congress, at the opening of each session, in person. He always appointed the hour of twelve, at noon, for this purpose; and he never failed to enter the hall of Congress while the state-house clock was striking that hour. His invitations to dinner were always given for four o'clock, P. M.—He allowed five minutes for the variation of time pieces; and he waited no longer for any one. Certain lagging members of Congress sometimes came in when dinner was nearly half over. The writer has heard the president say to them, with a smile, "gentlemen, we are too punctual for you—I have a cook who never asks whether the company has come, but whether the hour has come."

3. Punctuality saves much time. Perhaps this has already been sufficiently illustrated. Let it, however, be viewed, for a moment, in a very serious light. Time is one of the most valuable of all the talents with which man is intrusted. We must render a strict account to the Judge of all, for the manner in which we spend it. He who wastes his own time has much to answer for, but he who, in addition to this, causes others to waste it, incurs a fearful responsibility. If you defraud a man of his

money you may restore it: but you can never restore the time of which you defraud your neighbour, nor regain that of which you have defrauded yourself.

4. Punctuality in the observance of appointments manifests a laudable regard to the convenience and feelings of others. In this view it forms a part of that benevolence and courtesy which is due from every man to his fellows, and which Christianity distinctly enjoins. Few things are more irritating than to see an individual consult his own convenience, or gratification, at the expense of the feelings and convenience of all around him. Such a man is likely to be both hated and despised. On the contrary, a proper, delicate, and attentive regard to the accommodation and gratification of those with whom we have intercourse, affords great pleasure to them, and secures much good will to ourselves. The punctual man shows this regard to the accommodation of others, and usually reaps its reward. He might, it is true when he leads or presides in publick bodies, accommodate the dilatory, by waiting for their arrival; but in that event he would disoblige ten to please one, and that one, a party who has neglected his own duty.

5. Punctuality sets a good example to others. This follows from all that has been said. But I wish it to be particularly noticed, that the punctual man does much to prevent that general remissness in the matter we consider, which is of incalculable disadvantage where it prevails—and prevail it does, in many places, and to a lamentable extent. One man of respectability, who is always punctual, will check, and sometimes entirely correct this evil; for there is a testimony against it in almost every mind when it is fairly exposed. A clergyman, for example, who is always punctual in his engagements, will do much to establish punctuality among all his parishioners; especially if he seasonably add precept to example. But if he deliver precepts on this subject which his own example does not enforce, he will only put the old proverb into the mouths of his people—"physician heal thyself."

6. Punctuality is calculated to give great weight and respectability to personal character, wherever it is exemplified. This is not likely to be denied as a matter of fact, and the reason why it is a fact must be sufficiently obvious from the preceding remarks: but the *regard* which ought to be paid to this fact, is not as much considered as it ought to be. It is not only allowable, but the duty of every good man, to endeavour to obtain influence by all lawful means—not indeed for the purpose of gratifying personal vanity, but that he may be able to do good extensively. Now the writer of these observations, who has lived a good while in the world and seen something of publick life, affirms, upon deliberate recollection, that he never yet knew a man of very extensive influence, who was not, to a considerable extent, a punctual man—and he never knew a man greatly deficient in punctuality, whose influence was not materially diminished by this defect; however he might, in other respects, possess talents of a very commanding order.

When it has been fully ascertained, by a man's general character and habits, that he may be *relied* on, to perform *strictly and punctually* whatever he may engage to do, there is surely the best reason why he should be trusted. This is always felt by those who are well acquainted with him, and the feeling is gradually communicated, till it is at length widely extended. All men love to commit their concerns, especially important concerns, to those who, it is known, will attend to them carefully and seasonably; and who will, in good faith, do as much as has been promised—often more, but never less. When such men are trusted with business of importance, it is known that if there be a failure, it will be fairly attributable to some difficulty or mischance that was unavoidable, and not to neglect, carelessness, or procrastination. It is not, indeed,

meant to assert that a weak and insufficient man will be trusted with momentous concerns, merely because he is known to be exact in attempting to do all that he can: but it *is* meant to assert that a man of not more than ordinary abilities, who has an established character for punctuality and fidelity, will be sooner, and more frequently, and more extensively trusted than one of far more splendid and imposing talents, who is deficient in the qualities of punctuality and fidelity—even when the deficiency is not attributed to deliberate or intentional knavery, but only to irregularity, carelessness, or inattention.

If the view which has now been taken of this subject be just, how ought every conscientious man to bethink himself seriously whether *he* has shown it as much attention and regard as it demands. It has been repeatedly intimated already that this subject is not *duly* regarded; this is too notorious to be denied or disguised. Many people, many professors of religion, and I am sorry to say some ministers of the gospel, seem to consider the want of punctuality as a mere trifle—a thing not to be regarded—a matter in which we must indulge one another in turns—*Petimusque damusque vicissim.* The want of punctuality in attending funerals in the city of Philadelphia must, every week, occasion a waste of time which, if the lost hours of the individuals concerned were added together, would amount to more than a month. The society of Friends have, in this respect, set an example which does them great credit; and which, if it were generally imitated, would remove what all punctual men feel to be a very serious grievance. But the truth is, the want of punctuality is a wide spread evil, which the friends of religion and order ought seriously to set themselves to correct, as a matter of moral and religious duty. The training of youth to habits of punctuality, in all they do, has a most powerful influence on their usefulness, comfort, respectability, and virtue, in the whole of subsequent life. It is connected with every other virtue; and it is, I think, fairly comprised in the injunctions contained in two passages of sacred scripture, with which I shall conclude a discussion, far more extended than I expected it would be when I began to write. Matt. vii. 12. "*All things* whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Phil. iv. 8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

CRITO.

Reviews.

REVIEW OF THE LIFE OF THE REV. THOMAS SCOTT, D. D.

(*Continued from page* 37.)

"It is by no means for the interest of religion, nor is it true in fact, to believe that such men as Mr. Scott were more profligate before their conversion than the ordinary run of worldly men.

From the time of his commencing the duties of his two curacies, he applied with renewed diligence to literary pursuits, and gave himself with commendable zeal and attention to his ministerial labours. He seems from the first to have been desirous of doing good: and, notwithstanding the benumbing influence of those cold and freezing regions into which Socinianism usually carries its votaries, the desire to be useful, and the interest which he took in the welfare of his people,

appear gradually to have acquired strength. In the midst of his doctrinal aberrations there was a certain uprightness and integrity of character, which led him to be assiduous and even exemplary in the discharge of his pastoral care. Among his near neighbours at this time was the late Reverend John Newton, afterwards Rector of St. Mary Woolnoth, London: but hitherto Mr. Scott had little knowledge of his character and was prejudiced against his doctrines. Happening to converse upon the subject with the apothecary of Olney, who spoke of Mr. Newton as a very singular man, Mr. Scott observed,

"He gave Mr. Newton full credit for blameless and benevolent conduct, and for diligence as a minister: but he was 'a methodist and an enthusiast to a very high degree.' 'I cannot,' said the apothecary, 'tell what judgment to form of his preaching; it is like nothing which I ever heard: I wish you would come and hear him, and give me your opinion. He preaches on a Thursday evening: come and dine with me, and we will go to church together.'—This, the narrative adds, was accordingly settled and executed. 'I sat fronting the pulpit, and verily thought Mr. Newton looked full on me when he came into the desk: and, when he named his text, to my great astonishment it was this: 'Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts xiii. 9, 10.) As I knew that he preached extempore, I took it for granted that he had chosen the text purposely on my account. He observed, indeed, that ministers in the present day, not being under any immediate or infallible influence of the Holy Spirit, ought not to imitate the decided and severe language of the Apostle: and he then undertook to show what were the right ways of the Lord, and to point out the wickedness and danger of persisting in endeavours to pervert or oppose them. But I thought his doctrine abstruse, imaginative, and irrational; and his manner uncouth; and the impression, that, though Elymas was named, I was intended, abode with me for a long time; nor was it wholly effaced till I discovered, some years afterwards, that he was regularly expounding the Acts of the Apostles, and that this passage came in course that evening; and that, in fact, he neither saw nor thought of me. The idea, however, that I was aimed at, neither alarmed nor irritated me; but, at first, served me as a subject of merriment; and, afterwards, when I knew him better, but had not yet obtained the just explanation of the case, it appeared to me unaccountable. Yet, alas! at that time, the passage was but too appropriate to my character and conduct. —After this I never heard Mr. Newton preach, till my creed accorded with his in all the great outlines.'" pp. 61—63.

The example of Mr. Newton proved at this time more effectual than his sermon; and a visit which that gentleman paid to a dying person in Mr. Scott's parish, tended greatly to stimulate him to increased diligence in this, and possibly in other branches of his ministerial duties.

While thus gradually advancing in the knowledge of Divine truth, and in a practice conformable to that knowledge, he entered into the marriage state with Mrs. Jane Kell; a person, as it appears, of superior mind and information; and who, instead of retarding his spiritual progress, was disposed to go forward with him in the attainment of religious knowledge, and the fulfilment of all Christian obligations. He now commenced family devotion; and, as his views improved, exchanging a short manual of prayers belonging to his wife for Jenks' Devotions, and then himself composing prayers on particular occasions, to be added to the form, he at last adopted the method of extemporary prayer. His son dwells with much warmth of feeling on this interesting part of his domestic economy; and remarks, "that to his constant and edifying observance of family worship, in connexion with the steady consistent spirit and conduct which, notwithstanding imperfections incident to human nature, they could not fail to remark in him, is very much to be traced, not only the blessing of God, which I trust has descended on his own family, but the further striking and important fact, that in very few instances has a servant, or a young person, or indeed any person, passed any length of time under his roof without appearing to be brought per-

manently under the influence of religious principle."

Within a few months after his marriage Mr. Scott exchanged his curacy of Stoke for that of Ravenstone, to which place he removed in 1775. This curacy he retained till 1781: and this was always the favourite scene of his ministerial services.

"It was at this time that my correspondence with Mr. Newton commenced. At a visitation, May 1775, we exchanged a few words on a controverted subject, in the room among the clergy, which I believe drew many eyes upon us. At that time he prudently declined the discourse; but a day or two after he sent me a short note, with a little book for my perusal. This was the very thing I wanted; and I gladly embraced the opportunity, which, according to my wishes, seemed now to offer,—God knoweth, with no inconsiderable expectations, that my arguments would prove irresistibly convincing, and that I should have the honour of rescuing a well-meaning person from his enthusiastical delusions. I wrote him a long letter, purposing to draw from him such avowal and explanation of his sentiments, as might introduce a controversial discussion of our religious differences. The event by no means answered my expectation: he returned a very friendly and long answer to my letter; in which he carefully avoided the mention of those doctrines which he knew would offend me: he declared, that he believed me to be one who feared God, and was under the teaching of his Holy Spirit; that he gladly accepted my offer of friendship, and was no ways inclined to dictate to me; but that, leaving me to the guidance of the Lord, he would be glad, as occasion served, from time to time, to bear testimony to the truths of the Gospel, and to communicate his sentiments to me, on any subject, with all the confidence of friendship.

"In this manner our correspondence began, and it was continued, in the interchange of nine or ten letters, until December the same year. Throughout I held my purpose, and he his. I made use of every endeavour to draw him into controversy, and filled my letters with definitions, inquiries, arguments, objections, and consequences, requiring explicit answers. He, on the other hand, shunned every thing controversial, as much as possible, and filled his letters with the most useful, and least offensive instructions; except that now and then he dropped hints concerning the necessity, the true nature, and the efficacy of faith, and the manner in which it was to be sought and obtained; and concerning some other matters, suited, as he judged, to help me forward in my inquiry after truth. But they very much offended my prejudices, afforded me matter of disputation, and at that time were of little use to me. When I could not obtain my end, at my instance the correspondence was dropped; and our acquaintance was, for a season, almost wholly broken off. For a long time we seldom met, and then only interchanged a few words on general topics of conversation. Yet he all along persevered in telling me, to my no small offence, that I should accede one day to his religious principles; that he had stood on my ground, and that I should stand on his: and he constantly informed his friends, that, though slowly, I was surely feeling my way to the knowledge of the truth. So clearly could he discern the dawnings of grace in my soul, amidst all the darkness of depraved nature, and my obstinate rebellion against the will of God." pp. 81—83.

The expectation thus expressed by Mr. Newton was grounded chiefly upon the honesty and integrity of Mr. Scott's character. Notwithstanding a very narrow income, and an increasing family, Mr. Scott had avowed his determination not to accept preferment, then likely to be soon presented to him, as the price of subscription to Articles, which, with his Socinian notions, he did not believe. The fact was known to Mr. Newton; and he had the penetration to perceive, that a mind inquiring after truth, and honestly determined to submit to any sacrifice rather than violate conscience, would not be left in permanent and serious error.

His unwillingness to subscribe to the Articles, as the passport to a living, depended entirely upon the strictness or laxity with which such subscription was to be interpreted. There was in him no affectation of voluntary suffering, and no idle scrupulosity under the pretence of conscientiousness: he had formed his resolution to do at all hazards what he believed to be right; and his conduct through the whole of this matter evinced a firmness of resolution, and a dependence upon the providence of God, which would re-

flect credit upon a better creed than Socinianism can boast.

There can indeed be no question, as the writer of this life further remarks, that Mr. Scott was at the time praying to God in an acceptable manner, as well as profitably reading the Scriptures. He was still involved in great errors of doctrine: but he no longer planted himself within the ramparts of Socinianism, as if at any hazard determined to defend them. He was on some great points certainly in darkness; but he was seeking to come to the light: he knew not the truth, but he was anxiously inquiring for it; and even if we were unacquainted with his subsequent history, we might well be satisfied, that a mind thus influenced and thus disposed could never finally rest in principles and doctrines so awfully opposed to the testimony of the word of God. The impulse had already been given to his mind: he could no longer be satisfied with considering Christ merely as the instructer of mankind: he beheld in him the Redeemer and Saviour of the world; and was persuaded that, "on him, by faith, we should rely for forgiveness, for effectual assistance in obeying his precepts, and for the acceptance of our imperfect obedience."

Hitherto Mr. Scott had added somewhat to his income by pupils: but having, as he became more decisively attentive to religion, lost one pupil, and having now moreover learned, more practically at least, to trust in the providence of God for temporal subsistence, he determined altogether to relinquish the system of tuition. "After many delays," he writes, "I complied with the admonitions of my conscience, and disengaged myself from all other employments, with a solemn resolution to leave all my temporal concerns in the hands of the Lord, and entirely to devote myself to the work of the ministry. Having thus become master of all my time, I dropped every other study, and turned the whole current of my reflections and inquiries into another channel: and for several years I scarcely opened a book which treated of any thing besides religion." It is proper to add in this place, that he did not deem it necessary always to adhere to this plan: when his mind was made up and well stored with information upon theological questions, his reading became as various as he had the opportunity of making it. Among other works mentioned by his son, as having particularly gained his attention, are, "Locke's treatises on Money," and Mr. H. Thornton's work on Paper Credit;—works which we should have thought not immediately in his way. At a much later period also, he felt himself deeply interested in reading the Greek tragedians and other classic authors with his pupils.*

In the spring of 1777, Mr. Scott removed to Weston-Underwood, to the house afterwards well known under the name of the Lodge, as the residence of the poet Cowper: and about the same time recommenced his intercourse with Mr. Newton.

"'Under discouraging circumstances,' he tells us in the 'Force of Truth,' he 'had occasion to call upon Mr. N., and was so comforted and edified by his discourse, that his heart, being by this means relieved of its burden, became susceptible of affection for him. From that time,' he says, 'I was inwardly pleased to have him for my friend; though not, as now, rejoiced to *call* him so.'" p. 114.

"This year, 1777, was marked as bringing his religious inquiries to a decisive result, and giving somewhat of mature form to his scheme of doctrine. In the course of it, his views were cleared up, and his sentiments established, successively, upon the doctrines of the atonement, human depravity, the Trinity, justification, the work of the Holy Spirit, and finally, on that of personal election. Now also he was enabled, after many conflicts with himself, to make his last and most trying sacrifice, that of reputation; and calmly, yea, cheerfully, to submit to 'suffer reproach,' and to be accounted 'a fool for Christ's sake.' From about the close of this year, he began with profit to hear Mr. Newton preach; and, being established in the belief of the great truths of the Gospel, to cherish their

* Mr. Scott afterwards took pupils, with a view to the ministry and missionary undertakings.

proper influence upon his own heart and life." pp. 116, 117.

The reality of the great change which had now taken place in his mind, and his unbending resolution to act consistently with his profession, were soon manifested by his conduct: and the Christian, and especially the Christian minister, may learn from him a lesson, as to the manner of declining to do what his conscience condemns, which deserves to be universally followed. Having seen, in the pernicious consequences occasioned by his own example, the evil of playing at cards, he avowed his fixed resolution to play at cards no more: the effect of this public avowal was, that he was never asked to play afterwards.

In 1779, he published the popular pamphlet, to which we have already adverted, entitled, "The Force of Truth." The work was revised by Cowper; and, as to style and externals, he tells us, but not otherwise, was considerably improved by his advice.

The removal of Mr. Newton to St. Mary Woolnoth, in 1780, left vacant the curacy of Olney, where he was very anxious for Mr. Scott to succeed him. The violence of party spirit in that place, however, for the present defeated the plan: and—greatly to the satisfaction of Mr. Scott, who wished to remain at Ravenstone—the prevailing party succeeded in procuring the appointment of another clergyman. Mr. Newton was much grieved at this circumstance; as both the principles and practice of the new minister were completely Antinomian. In about twelve months this person had embroiled himself with the parishioners, and acted in such a manner as to be publicly rebuked by the archdeacon at the visitation. His resignation of the curacy speedily followed: and Mr. Scott, after consulting with his friends, accepted the appointment: being succeeded, to his great regret, at Ravenstone, by this very Antinomian.

This change from Ravenstone to Olney, was, in the first instance, by no means favourable to the income of Mr. Scott; and for some time he was greatly straitened, and occasionally discouraged. His congregations were small, and notwithstanding the utmost assiduity in his parochial ministrations, it does not appear that he ever enjoyed in that place any considerable degree of what is called popularity. There is indeed something very humiliating in the reflection, how little popularity this sound and powerful divine attained, even in the subsequent years of his life. His unpopularity is noticed by himself again and again: and it may serve to remove the despondency of many a pious and able minister, when he sees himself deserted even by those who make a loud clamour about religion, that thus it happened to one of the best, and ablest, and most experienced ministers of this age: to a man, whose name will be blessed, and had affectionately in remembrance, when those transitory meteors have burnt themselves out and are forgotten.

To those who are acquainted with Cowper's Letters, it may not be uninteresting to be reminded, that in the vicarage house at Olney, then occupied by Mr. Scott, Lady Austen took up her abode. This was in the year 1782, about eighteen months after Mr. Scott became the curate of Olney. To Lady Austen he was indebted for a subscription, previously promised by the parishioners, but not hitherto raised, although formerly presented annually to Mr. Newton. The amount was not large: but to his small income every trifling accession was important.

"In the vicarage house at Olney, during Lady Austen's residence there, most of those events which are recorded in the life of Cowper, as pertaining to this period, occurred. Here 'the Task' was imposed and undertaken. Here 'John Gilpin' was told as a story in prose, and the plan formed of giving it circulation in verse. Some things in the published account are not very accurately stated, as I know, who saw the springs which moved the machine, and which could not be seen by a more

flect credit upon a better creed than Socinianism can boast.

There can indeed be no question, as the writer of this life further remarks, that Mr. Scott was at the time praying to God in an acceptable manner, as well as profitably reading the Scriptures. He was still involved in great errors of doctrine: but he no longer planted himself within the ramparts of Socinianism, as if at any hazard determined to defend them. He was on some great points certainly in darkness; but he was seeking to come to the light: he knew not the truth, but he was anxiously inquiring for it; and even if we were unacquainted with his subsequent history, we might well be satisfied, that a mind thus influenced and thus disposed could never finally rest in principles and doctrines so awfully opposed to the testimony of the word of God. The impulse had already been given to his mind: he could no longer be satisfied with considering Christ merely as the instructer of mankind: he beheld in him the Redeemer and Saviour of the world; and was persuaded that, "on him, by faith, we should rely for forgiveness, for effectual assistance in obeying his precepts, and for the acceptance of our imperfect obedience."

Hitherto Mr. Scott had added somewhat to his income by pupils: but having, as he became more decisively attentive to religion, lost one pupil, and having now moreover learned, more practically at least, to trust in the providence of God for temporal subsistence, he determined altogether to relinquish the system of tuition. "After many delays," he writes, "I complied with the admonitions of my conscience, and disengaged myself from all other employments, with a solemn resolution to leave all my temporal concerns in the hands of the Lord, and entirely to devote myself to the work of the ministry. Having thus become master of all my time, I dropped every other study, and turned the whole current of my reflections and inquiries into another channel: and for several years I scarcely opened a book which treated of any thing besides religion." It is proper to add in this place, that he did not deem it necessary always to adhere to this plan: when his mind was made up and well stored with information upon theological questions, his reading became as various as he had the opportunity of making it. Among other works mentioned by his son, as having particularly gained his attention, are, "Locke's treatises on Money," and Mr. H. Thornton's work on Paper Credit;—works which we should have thought not immediately in his way. At a much later period also, he felt himself deeply interested in reading the Greek tragedians and other classic authors with his pupils.*

In the spring of 1777, Mr. Scott removed to Weston-Underwood, to the house afterwards well known under the name of the Lodge, as the residence of the poet Cowper: and about the same time recommenced his intercourse with Mr. Newton.

"'Under discouraging circumstances,' he tells us in the 'Force of Truth,' he 'had occasion to call upon Mr. N., and was so comforted and edified by his discourse, that his heart, being by this means relieved of its burden, became susceptible of affection for him. From that time,' he says, 'I was inwardly pleased to have him for my friend; though not, as now, rejoiced to *call* him so.'" p. 114.

"This year, 1777, was marked as bringing his religious inquiries to a decisive result, and giving somewhat of mature form to his scheme of doctrine. In the course of it, his views were cleared up, and his sentiments established, successively, upon the doctrines of the atonement, human depravity, the Trinity, justification, the work of the Holy Spirit, and finally, on that of personal election. Now also he was enabled, after many conflicts with himself, to make his last and most trying sacrifice, that of reputation; and calmly, yea, cheerfully, to submit to 'suffer reproach,' and to be accounted 'a fool for Christ's sake.' From about the close of this year, he began with profit to hear Mr. Newton preach; and, being established in the belief of the great truths of the Gospel, to cherish their

* Mr. Scott afterwards took pupils, with a view to the ministry and missionary undertakings.

proper influence upon his own heart and life." pp. 116, 117.

The reality of the great change which had now taken place in his mind, and his unbending resolution to act consistently with his profession, were soon manifested by his conduct: and the Christian, and especially the Christian minister, may learn from him a lesson, as to the manner of declining to do what his conscience condemns, which deserves to be universally followed. Having seen, in the pernicious consequences occasioned by his own example, the evil of playing at cards, he avowed his fixed resolution to play at cards no more: the effect of this public avowal was, that he was never asked to play afterwards.

In 1779, he published the popular pamphlet, to which we have already adverted, entitled, "The Force of Truth." The work was revised by Cowper; and, as to style and externals, he tells us, but not otherwise, was considerably improved by his advice.

The removal of Mr. Newton to St. Mary Woolnoth, in 1780, left vacant the curacy of Olney, where he was very anxious for Mr. Scott to succeed him. The violence of party spirit in that place, however, for the present defeated the plan: and—greatly to the satisfaction of Mr. Scott, who wished to remain at Ravenstone—the prevailing party succeeded in procuring the appointment of another clergyman. Mr. Newton was much grieved at this circumstance; as both the principles and practice of the new minister were completely Antinomian. In about twelve months this person had embroiled himself with the parishioners, and acted in such a manner as to be publicly rebuked by the archdeacon at the visitation. His resignation of the curacy speedily followed: and Mr. Scott, after consulting with his friends, accepted the appointment: being succeeded, to his great regret, at Ravenstone, by this very Antinomian.

This change from Ravenstone to Olney, was, in the first instance, by no means favourable to the income of Mr. Scott; and for some time he was greatly straitened, and occasionally discouraged. His congregations were small, and notwithstanding the utmost assiduity in his parochial ministrations, it does not appear that he ever enjoyed in that place any considerable degree of what is called popularity. There is indeed something very humiliating in the reflection, how little popularity this sound and powerful divine attained, even in the subsequent years of his life. His unpopularity is noticed by himself again and again: and it may serve to remove the despondency of many a pious and able minister, when he sees himself deserted even by those who make a loud clamour about religion, that thus it happened to one of the best, and ablest, and most experienced ministers of this age: to a man, whose name will be blessed, and had affectionately in remembrance, when those transitory meteors have burnt themselves out and are forgotten.

To those who are acquainted with Cowper's Letters, it may not be uninteresting to be reminded, that in the vicarage house at Olney, then occupied by Mr. Scott, Lady Austen took up her abode. This was in the year 1782, about eighteen months after Mr. Scott became the curate of Olney. To Lady Austen he was indebted for a subscription, previously promised by the parishioners, but not hitherto raised, although formerly presented annually to Mr. Newton. The amount was not large: but to his small income every trifling accession was important.

"In the vicarage house at Olney, during Lady Austen's residence there, most of those events which are recorded in the life of Cowper, as pertaining to this period, occurred. Here 'the Task' was imposed and undertaken. Here 'John Gilpin' was told as a story in prose, and the plan formed of giving it circulation in verse. Some things in the published account are not very accurately stated, as I know, who saw the springs which moved the machine, and which could not be seen by a more

distant spectator, or mere visitant. After some time the cordiality between Mrs. Unwin and Mr. Cowper, on the one part, and Lady Austen, on the other, was interrupted; and my lodger suddenly left me, to my no small regret."

"During her continuance at Olney, Mr. Hayley observes, the three friends 'might be almost said to make one family, as it became their custom to dine always together, alternately in the houses of the two ladies:' and it was in order to facilitate this constant intercourse, that a door was opened in the vicarage garden-wall towards the back of Mr. Cowper's premises." pp. 163, 164.

We could not resist this little notice concerning a poet, with whose private history the readers of Hayley are so familiar; and who, whenever he appears, comes to us in the guise of an old favourite and a friend.

It was during Mr. Scott's residence at Olney, that he gave into the irregular plan of preaching, not unfrequently, in private houses, or in unlicensed and unconsecrated buildings. Neither will it be denied that his labours were attended with spiritual benefit. There is, in particular, the testimony of the celebrated and excellent Dr. Carey of Serampore: "If there be any thing of the work of God in my soul, I owe much of it to his preaching, when I first set out in the ways of the Lord." Such a statement, from such a man, is decisive as to the occasional efficacy of this mode of preaching.

"'The Discourse on Repentance was first preached as a sermon to a very small congregation at Olney, and afterwards to a very large congregation (irregularly) at Paulerspury, in Northamptonshire, where it produced permanent effects in several instances. I then wrote and enlarged it for the press, commonly with a child on my knee, or rocking the cradle, and my wife working by me; for a study and a separate fire were more than my purse would allow. I augured much usefulness from this work, as did my wife also, far more than from the 'Force of Truth:' yet, having printed seven hundred and fifty copies, and given away at least a hundred, I do not think the rest of the impression would ever have been sold, had I continued at Olney. Even of the 'Force of Truth,' ten years elapsed before the first edition, consisting of a thousand copies, was disposed of; though now nearly that number is usually sold in a year.* But several persons, who expressed much approbation of that work, decidedly opposed the Discourse on Repentance. So discouraging a beginning had my labours from the press!'" pp. 178, 179.

His correspondence from the year 1780 to 1784, the period after Mr. Newton's removal to London, represents him as occasionally much harassed with the conduct of the Antinomians. He had the impression that Antinomianism is one of the most injurious heresies that satan ever invented: and seeing how prone many professors of religion were to fall into this snare, he expresses his determination to do his utmost for the purpose of checking the evil.

(*To be continued.*)

In our last number we intimated a hope that we should be able to obtain for publication, a copy of a letter written by Dr. Scott to the gentleman who sent him the diploma, by which he was constituted S. T. D. In reply to an application made to that gentleman, the following communication has been received.

"With great pleasure would I comply with your request of sending Dr. Scott's letter, were it in my power; but unfortunately the letter cannot be found, though I have searched carefully for it, at times, for several days, and now despair of finding it; for which I am truly sorry, as it was indeed a very interesting letter, written the second day after the degree was received, and filling seven or eight pages. At this remote period of time I can only remember with sufficient accuracy a few parts of it.

"On stating to him that the vote of conferring the degree was unanimous, he begs me to present his Christian respects to all those who concurred with me in procuring it; but adds, that he was not certain whether he could with propriety

"* Six thousand copies of a cheap edition have been sold within the last six months."

make use of it, as it might appear presumption in him who was never educated at any college except that of St. David, 'following the ewes great with young.'

"In the degree he was designated as chaplain of the Lock Hospital—concerning which he observes, 'my brethren in North America mistake my present situation: it is true I was chaplain of the Lock Hospital for nearly eighteen years, but my plain, uncommonly plain manner of preaching, prevented me from being useful there; and I now preach in one of the smallest churches in England; but when the weather is good, the church is full and overflowing; and I have here a better opportunity of *attempting* to do good than when in the city of London.' In answer to an inquiry of what the number of the evangelical clergymen might be, and whether they were favoured by any of the bishops, he replies, 'that he could not ascertain their number, but that they had greatly increased during his time; and with respect to the bishops, that there were many good things contained in their charges; but that the giving of a living to any of the evangelical party was scarcely ever heard of, unless it was such as was not worthy of acceptance by any of their own friends.'

"In stating to him that his works, and especially his Commentary, were much read and esteemed by our ministers and people, he expresses his satisfaction that they were likely to be useful; but observed, that they had nothing to recommend them but only so far as they were founded on the scriptures, which he had read and studied, almost exclusively, for the last thirty years.

"In speaking on the subject of Calvinism, he observed, 'that he was blamed by some of his brethren for being too Calvinistick, although he was not willing to go as far in that way as some of the American divines.' He wished me to give him a particular account of the singular and wonderful work that had taken place in the western parts of the United States, and which was attended with such excitement and bodily exercise; as it had been much spoken of in England, and caused great diversity of opinions; some ascribing it to the operation of the Holy Spirit, while others considered it as the work of the devil. He had intended, he said, to have published something on the subject of *revivals*, in which he intended to endeavour to distinguish between what was genuine and what was otherwise, but his other engagements had prevented the execution of his purpose. He made particular inquiry concerning T. Paine, as it was reported in England that he had become a real penitent. Several other things were contained in Dr. Scott's letter, which I would not venture to quote, for fear of making a mistake. But the foregoing are in substance, if not in the very words of the writer; as from often mentioning them they became strongly impressed on my mind. They are now to be used at your discretion."

THE REMAINS OF HENRY KIRKE WHITE, OF NOTTINGHAM, LATE OF ST. JOHN'S COLLEGE, CAMBRIDGE: WITH AN ACCOUNT OF HIS LIFE BY ROBERT SOUTHEY. *Vol. III. Boston. Wells & Lilly.* 1822. 12*mo. pp.* 193.

Having received much entertainment and instruction from the two volumes of the Remains of Henry Kirke White, published some years since, we anxiously waited for the appearance of the book before us, after seeing it announced as in the press. High hopes are but rarely realized, and we must confess that after reading this little volume we closed it in some disappointment. The memory of the eminent and the pious has often been injured by posthumous publications; and as a whole, we look on the present volume as an instance of that partiality which sometimes leads judicious friends away from their better judgment. There is however a good proportion of interesting and valuable matter in

this little collection. The preface is by Mr. Southey, and contains some interesting particulars concerning the manner in which Henry received his first religious impressions. Scott's Force of Truth was, at this time, put into his hands, by his friend and schoolmate Mr. Almond; and though Mr. Southey seems to think that this invaluable narrative produced but little effect on the mind of Henry, we are still of the current opinion, that it was made the principal instrument in his conversion. We are informed that he returned the book with disapprobation; a circumstance which, in the existing state of his mind, we think very natural: yet shortly after, he called on his friend, who was about to leave him, and the interview related by Mr. Southey in the following lines took place.

"Henry requested that he would accompany him to the little room, which was called his study. 'We had no sooner entered,' says Mr. Almond, 'than he burst into tears, and declared, that his anguish of mind was insupportable. He intreated that I would kneel down and pray for him: and most cordially were our tears and supplications mingled at that interesting moment. When I took my leave, he exclaimed:—'What must I do!—You are the only friend to whom I can apply in this agonizing state, and you are about to leave me. My literary associates are all inclined to deism. I have no one with whom I can communicate!'"

Some time after this, Mr. Almond, who had gone to complete his studies at Cambridge, endeavoured to interest in Henry's behalf, some persons who might be able to assist him in what had now become the great object of his desire—the obtaining of an university education, that he might be prepared to preach the gospel. Two persons were found who entered with alacrity into the benevolent plans of Mr. Almond; the distinguished Dr. Dealtry was one, and the lamented missionary Martyn the other. The following extract will be read with interest.

"The other person in whom Mr. Almond excited an interest for his friend was *Henry Martyn*, who has since sacrificed his life in the missionary service; he was then only a few years older than Henry; equally ardent, equally devout, equally enthusiastick. He heard with emotion of this kindred spirit; read some of his letters, and undertook to enter his name upon the boards of St. John's, (of which college he was a fellow,) saying, that a friend in London, whose name he was not at liberty to communicate, had empowered him to assist any deserving young man with thirty pounds a year during his stay at the University. To ensure success, one of Henry's letters was transmitted to this unknown friend; and Martyn was not a little surprised and grieved, to learn in reply, that a passage in that letter seemed to render it doubtful whether the writer were a Churchman or a Dissenter; and, therefore, occasioned a demur as to the propriety of assisting him. Just at this time Henry arrived at Cambridge, with an introduction to Mr. Simeon. That gentleman, being in correspondence with Martyn's friend in London, expressed displeasure at his arrival; but the first interview removed all objection."

It will not be necessary to detail here any further particulars in the life of this amiable and extraordinary youth, as they are no doubt familiar to most of our readers. We shall conclude what we have to offer on the preface of this little volume by the following extract:

"A tablet to Henry's memory, with a medallion by Chantrey, has been placed in All-Saint's Church, Cambridge, at the expense of a young American gentleman, Mr. Francis Boott, of Boston. During his travels in this country, he visited the grave of one whom he had learnt to love and regret in America; and finding no other memorial of him than the initials of his name upon the plain stone which covers his perishable remains, ordered this monument to be erected. It bears the following inscription by Professor Smyth, who, while Henry was living, treated him with characteristick kindness, and has consigned to posterity this durable expression of his friendship."

"Warm with fond hope and learning's sacred flame,
To Granta's bowers the youthful poet came;
Unconquer'd powers the immortal mind displayed,
But worn with anxious thought the frame decayed:
Pale o'er his lamp, and in his cell retir'd,
The martyr student faded, and expired.

Oh! genius, taste, and piety sincere,
Too early lost, midst studies too severe!
Foremost to mourn was generous Southey seen,
He told the tale, and show'd what White had been;
Nor told in vain.—Far o'er the Atlantick wave
A wanderer came, and sought the poet's grave:
On yon lone stone he saw his lonely name,
And raised this fond memorial to his fame."

The preface is followed by fifteen letters, and extracts of letters, some of which are interesting, and strongly marked by that good sense and sound discretion, so characteristick of the author. Our limits will permit us to copy but one.

TO HIS BROTHER NEVILLE.

"*St. John's College*, 30*th June*, 1806.

"My Dear Neville,

* * * *

"I am not much surprised at the long delay you have made in your approach to the Lord's table; nor do I blame your caution; but remember, that there is a difference between hesitation, on account of the awful nature of the ordinance, and the consciousness of unfitness; and hesitation, on account of an unwillingness to bind yourself with still stronger ties to the profession of Christianity.

"You may fear to approach that holy table, lest you should again fall away, and your latter state should be worse than your first: but you must not absent yourself from it, *in order* that you *may fall away* with less danger to your soul. You cannot, by any means, purify yourself, so as to become a *worthy* partaker of that blessed ordinance; but you may qualify yourself to partake of it, with a quiet conscience, and spiritual comfort. The very sense of unworthiness, of which you complain, is the best of all possible frames of mind with which you can approach the sacred table; and there can be little doubt, that with such an abiding consciousness of unfitness about you, God will have respect to your weakness, and will bestow upon you such an additional portion of his strength, as shall effectually guard you against subsequent temptations. A particular blessing, attendant on the holy communion, is, that it strengthens us in the ways of Christ. God seems to have a peculiar care for those who have sealed their profession with this solemn office; and Christians appear to receive a portion of spiritual strength at these periods which bears them through, 'till they again meet at the holy mysteries.

* * * *

"Opportunity for quiet meditation is a great blessing; I wish I knew how to appreciate its value. For you, my dear brother, be not discouraged; God sees your difficulties and will administer to your weaknesses; and if after much prayer and serious thought, you can endue yourself with the garb of humility, and kneel a trembling guest at the table of your Redeemer, content even to pick up the crumbs that fall from it, and deem them far beyond your desert; if, I say, you can go to the sacrament with these feelings, never fear but our all-blessed and benign Father will approve of your offering, and will bless you accordingly. Do not, however, be hurried into the step by the representations of your friends. Go then, only when your heart, consecrated by prayer, longs to partake of the body and blood of its Saviour, and to taste, in more near and full fruition, the fruits of redeeming love. And may God's blessing, my dear brother, attend you in it, and make it a means of confirming you in his way, and of weaning you more completely from the world, and its passing joys!"

* * * *

We now come to what we conceive the objectionable part of the volume—intitled "Early Poems." Mr. Southey himself intimates that they have been published against his judgment; and that they are "what others recommend for insertion." Two or three of the songs are so utterly at variance with all the other compositions of Henry which we have seen, that we would rather not have had the volume at all, than to have it with these accompaniments. They stain his memory. They rise like dark spots, to cloud our former bright recollections. We hope to see them expunged from any future edition of his works.

"Poems of a later Date" next follow. Here we have some beautiful specimens of the author's wonted style and manner. We give the two following hymns as specimens. Their beauty appears to us to be confined to occasional lines, and happy modes of expression; and not to be equally diffused through the whole.

HYMN I.

"The Lord our God is full of might,
The winds obey his will:
He speaks, and in his heavenly height
The rolling sun stands still.

"Rebel, ye waves, and o'er the land
With threatening aspect roar!
The Lord uplifts his awful hand,
And chains you to the shore.

"Howl, winds of night, your force combine!
Without his high behest,
Ye shall not in the mountain pine
Disturb the sparrow's nest.

"His voice sublime is heard afar,
In distant peals it dies;
He yokes the whirlwind to his car,
And sweeps the howling skies.

"Ye nations bend,—in reverence bend;
Ye monarchs, wait his nod;
And bid the choral song ascend,
To celebrate your God."

HYMN II.

"The Lord our God is Lord of all,
His station who can find?
I hear him in the waterfall!
I hear him in the wind!

"If in the gloom of night I shroud,
His face I cannot fly;
I see him in the evening cloud,
And in the morning sky.

"He lives, he reigns in every land,
From winter's polar snows,
To where, across the burning sand,
The blasting meteor glows!

"He smiles, we live; he frowns, we die;
We hang upon his word:—
He rears his red right arm on high,
And ruin bares the sword.

"He bids his blasts the fields deform—
Then when his thunders cease,
Sits like an angel 'mid the storm,
And smiles the winds to peace!"

The volume concludes with some prose compositions, which may be read with pleasure, as they afford pretty good views of the author's striking manner of expression, and of his correct mode of thinking.

LIVING MANNERS, OR THE TRUE SECRET OF HAPPINESS. A TALE. *pp.* 103. *Philadelphia. Published by Anthony Finley.* 1822.

The polite literature of the present day is, for the most part, composed of narratives, wrought up either into poetry, or into historical romances in prose. These productions are often connected with religion; and it is in this point of view that we contemplate the appearance of such publications with peculiar attention and interest. We think that a writer of piety and talents, by the invention of tales such as the *Dairyman's Daughter*, and *No Fiction*, is likely to do great good in the cause of religion. The Retrospect, by Mr. Marks, a lieutenant of the royal navy, and a little narrative by Colonel Burn, of the royal marines, intitled "Who fares Best," merit, in our judgment, the highest praise.

The little book before us we think deserves commendation, as calculated to do good. The author relates his story in a very agreeable and spirited style; and he possesses powers of description of no ordinary kind. The inaccuracies which sometimes occur, convince us that he is not much practised in writing, but a little care and experience will easily correct these errors. He has knowledge, and the power of giving interest to what he says; and these are the chief qualifications of a good writer.

The author appears to have no inclination to magnify or extenuate whatever he praises or condemns; but seems to have drawn his characters as much from *the life* as his plan could admit. The book is much too short for the comprehensive title which it bears—the narrative is very incomplete, and terminates very abruptly. We are glad to hear that what is published is merely an experiment of the author upon the taste of the publick, and that if he is encouraged he proposes to complete the story, and render it otherwise as worthy of attention as his talents can make it.

The object of the book is to sketch the history of a youth, by the name of Sydney, brought up in the country by respectable parents, under whose roof religion, cheerfulness, and good order, diffused a charm on all around. Before he takes leave of the scene of his childhood, to visit some fashionable friends in the city, his parents and friends give him advice and caution. Among the rest, a venerable man by the name of Bai-

ley, who, in his early years, had mingled in the battles of his country, thus addresses him:

"'Pardon an old man's fears;' replied Bailey; 'I once was young, and, though I was not blessed with all the advantages you enjoy, I had a mother who prayed for me and taught me—blessed be her memory! her prayers are now answered—but I went into the world, I was caught by its follies, and I fell into the paths of its vice. I entreat you, my dear young friend, be watchful; for true is the word of the Bible, 'evil communications corrupt good manners.'"

Filled with high expectations of enjoyment, we soon find him in the metropolis, receiving the attention of one of its principal circles, and entering, though with some reluctance, into what are called its gaieties. After continuing this kind of life for some time, he finds that his spirituality of feeling is gone, that his soul is benumbed with apathy in all his religious exercises, and that his Bible is neglected. In this situation he seemed to himself "as one who had lost his compass and was floating he knew not whither." We cannot however abridge any more of the story, but conclude by allowing the author to speak, in the following extract, for himself.

CHAPTER IX.

"Thou wilt keep him in perfect peace whose mind is stayed on thee—repeated Sydney to himself, as, in the cool air of a pleasant morning, he walked out to the cottage of William. He had, by rigid discipline and fervent prayer, regained his wonted consolation; and he once more knew what it was to experience that the fruit of righteousness is peace, and the effect of righteousness quietness and assurance forever.

"William was considerably improved in health. His frame had become so much invigorated, that he was enabled to rise from his bed; and he had, in good degree, regained the use of his speech. He was sitting in the shade of the grapevine, at the door of his dwelling, when Sydney approached.

"'You are better this morning.'

"'Yes, through mercy, I have gained much since you saw me.—Our blessed Lord is always good and gracious.'

"'And your wife?"

"'She too, thanks to our kind heavenly Father, is improving. Here, Mary, will you not come and speak to the gentleman.'

Mary was very busily employed in the interior of the cottage. With a smile of greeting, and a countenance in which health was beginning to preside, she presented herself, and offered a seat to the young visiter.

"After a short conversation, Sydney asked the favour of William to indulge him with the particulars of his history. 'Believe me,' said he, 'mine is not an idle curiosity.'

"'My story,' replied William, 'especially the earlier part of it, is a sad one, but it is a story of the mercy of God; if, therefore, it will afford you any satisfaction, you shall hear it.'

"'I was born in the town of R——, in the state of Massachusetts, of parents, who, I fear, did not delight much in the ways of religion. At least, I received from them very little instruction. I had a grandmother, the mother of my father, who was a servant of God, and she, when I was very young, used to take every opportunity to say something to me about the Saviour. I remember well when she used to take me in her arms and pray over me, and make me say little hymns and prayers. But she died while I was quite a boy. There were in town a number of young men who were pious, and anxious to do all the good in their power. They had a Sunday School. I went, and, I am sorry to say, I behaved very badly. However, I learned a good deal of the Bible. At length, I behaved so ill, I was turned away from the school. —I went to sea, and, among the sailors, I soon found enough to encourage me in evil. My heart was naturally bad, and, as I did not seek after God, He left me to myself, and I went on, far indeed, in the way of wickedness. At length we were cast away, and, with great difficulty, I got on shore. On examining, I found myself alone on an island. The idea of perishing overwhelmed me. I thought what I should do. At length, the instruction which I had received in the Sunday school came to my mind; indeed I had never forgotten it. I recollected having learnt that portion of the Psalms, 'The Lord is a very present help in trouble.' I tried to pray. I sought the Lord. I confessed to him my vileness, and implored him to have mercy, and to deliver me. He did deliver me, both in body and soul. My spirit rejoiced in Him as a Saviour; and, in a short time, a vessel, passing, saw my signal, and kindly took me on board. Again I was beset by temptations, but I had made my vows in the strength of the Almighty, and I was enabled to keep them. Resolving to leave a calling which exposed me

to great temptations, as well as dangers, I came to this country. Here I met with my Mary; and, through the merciful hand of our loving Redeemer, we have been brought thus far on our journey to our better home. Could I but hear of my poor father, and hear that he had devoted himself to God, my anxieties would be at rest.'

"'And can you obtain no tidings of him, William?"

"'I have made every inquiry within my power, but have never been able to discover him. He was a soldier in his youth, and he had wounds which often disabled him, and may have borne him to his grave.'

"'No, William, he yet lives.'

"'Do not mock me!'

"'He lives, and is a child of God.'

"'The Lord be praised!—But where?—How?—Who has provided for him?—Is he indeed converted?'

"William had risen from his seat at the tidings. The vigour of youth seemed to reanimate his frame, but it was the fever of a moment. He sunk back exhausted.

"As soon as he was sufficiently restored, Sydney told him the circumstances of Bailey's coming into the neighbourhood of his father's house, and there being so much afflicted as to be unable to remove. He told him, too, how he had listened to instruction, and his long illness had been sanctified of God.

"'A thousand blessings on you, sir,' cried William. 'Children, you will attend your grandfather!—you will play around him;—and he will spend his days in blessing you!—Oh, we are too happy!"

Religious Intelligence.

FOREIGN.

From the Missionary Chronicle of the Evangelical Magazine, for Dec. 1822.

SURAT.

Extract of a Letter from Mr. Fyvie to the Secretary; dated March 1, 1822.

My Dear Sir,—The present letter will give you an account of the principal occurrences in this place, connected with my labours among the heathen during the past month.

From nine o'clock in the morning to four in the afternoon daily (Sundays excepted) my time is wholly employed in superintending the printing press, and in the translation. This last is very laborious work, both for body and mind, in this trying climate; indeed so much so, that I am fully convinced no person even of a healthy constitution can support it long. Poor Mr. Skinner said to me, a few days before he was taken ill of the complaint which terminated his life, "I do not know how you feel in translating; but I feel that it is *wearing away my life.*" I am inclined to think that my constitution is much stronger than his; but really I feel myself sometimes ready to sink under the burden. I desire, however, not to complain. I am utterly unworthy to be engaged in so good a work. May I have grace and strength to enable me to complete what is now going forward. Should the Lord be pleased to spare me to finish the translation and printing of the scriptures, I think I shall be willing to say with Simeon, "Lord, now lettest," &c. &c. In a work so important as giving the word of God to mankind, in addition to literary attainments, I know of no qualifications so necessary as a tender conscience, and a heart right with God.

Feb. 4th. Was much gratified this morning by a visit of the Native who has for some years been very active in giving away Tracts, in assisting in the schools, and in speaking to his countrymen about religion. He requested a supply of Gujuratee New Testaments and Tracts, as he intended to visit several of the villages at a considerable distance from Surat. With pleasure I complied with his request; and pray that the Lord may be with him in his journey. When taking leave, he said, "I go as a pioneer, and you must follow; and I trust you will see that my labours have not been in vain." Glad should I have been to have accompanied him; but cannot leave the work in Surat a single day, unless compelled to do it, until I receive assistance from England.

I may here observe that the Gujuratee Testament is divided into eight parts; and since it has been printed, about 1,000 parts have been given away by us among the people in this city, and in the villages around. About 10,000 Gujuratee Tracts have been given away since the press began work here.

Feb. 5th. Visited the second Native School. The whole number of children in this school is 50.—Was much pleased with their progress—heard them before they were dismissed repeat the lessons in our first book. Finding them perfect in the first book, I introduced our second

book for children; it contains the Ten Commandments, the Lord's Prayer, a morning and evening hymn, &c. This school is entirely composed of *Dhera* children—that class of Hindoos who eat carrion. All the other Hindoos abhor them, and they always live in districts by themselves. It is the duty of a missionary, I conceive, to teach the people that all castes are on a level in the sight of God; yet in the present state of the people, it is absolutely impossible to mix these people with the children of other castes. We must either teach them in separate schools, or allow them to remain ignorant. The children of all other castes unite together in the schools.

Feb. 6th. Visited the first and third Native Schools. In the first are 55 children, and in the third 45; making in the three schools together, 150 children. They may be said to be *Christian Schools* entirely, as every thing of a heathen and superstitious nature has been gradually excluded.

Feb. 7th. Preached in our hired house. In the same street is a heathen temple, by the door of which I pass in going to our house of Christian worship. The idol is a stone of a horrid figure, covered over with red colour. The house is a dwelling-house, the lower room only being appropriated to the idol. The offerings presented to this idol are flowers, rice, clarified butter, oil, &c. &c. Prayers are offered up, accompanied with the ringing of bells, beating of drums, and dances; this last is generally performed by girls of infamous character. The whole service is a mere childish ceremony, dishonourable to God, and calculated to pollute the mind. Here no prayers are presented to the One only living and true God; no song of praise to Jehovah is heard; and no instruction that is good for the soul is ever imparted to the people. All is ignorance, folly, and spiritual death.

Turning away from the disgusting scene with feelings of pity for the deluded creatures, was happy to find a few persons waiting my arrival. I suppose that about 40 heard the word of the Lord.

Feb. 14th. Nothing this evening but weddings, beating of drums, and flambeaus are to be seen or heard in every part of the city. This being considered a lucky month, parents generally at this time betroth their children. Had little expectation of meeting a congregation when I left home, and less when I reached our preaching house, as there was a wedding next door. However, a few persons being present, I sat down and began reading. Soon after which the bridegroom arrived with his train, and while their marriage ceremony was celebrating, a considerable part of the company came to hear me. I spoke to them from that interesting passage, "God so loved the world," &c. &c. All faces were new to me, and they seemed surprised to hear a white man speak their language, and much more surprised at what they heard. Gave away a considerable number of Tracts, and the company returned to the wedding to eat and drink I suppose. I fear they were but ill prepared to hear the word—indeed one did not scruple to tell me after the service, that their hearts were more set on their dinner at that time than on hearing the word of the Lord. But we ought to speak the word "in season and out of season."

As my sheet is nearly full, I must here conclude my extracts from my Journal; indeed more would be unnecessary, as I could give you little else but a repetition of what I have said. You will learn from the above the state of things here.

In printing the Old Testament, I have advanced to the end of Leviticus, and hope to have the whole of the Pentateuch printed off by the end of next month. I mean to go on with the other parts of the Old Testament as fast as health and strength will permit. Should these be continued, I hope the whole may be finished in about a year hence. I long for its completion, in order that I may more fully devote myself to the preaching the Gospel among the heathen. W. Fyvie.

Death of Dr. Taylor.

In the same letter Mr. Fyvie informs the Directors that Dr. Taylor, formerly their missionary, died at Shiraz, in Persia, in the month of Dec. 1821.

CHINSURAH.

Extracts of a Letter from Rev. Geo. Mundy, dated Chinsurah, 5th April, 1822.

Since I last wrote, we have taken under our care four Native Schools, containing about 200 children. The Catechism and Scriptures are learnt, and read by them daily. On Sabbath morning they are all assembled in our large Bengalee chapel, (where we every evening exhibit a crucified Saviour to the people) when we catechise and expound to them. This commenced about ten weeks ago, and has hitherto gone on with great success; we are indeed constrained to say "what hath God wrought!" Five years ago, on B. Pearson's arrival, the name of Christ scarcely dared to be mentioned to a boy, or a printed book put into his hand, though its contents were nothing but a

few fables, so great were their prejudices; but now what a door is opening for the communication of that knowledge, which shall cause them utterly to forsake the dumb idols of their forefathers.

One evening lately, Mr. Townley took a Catechism with him into the street, to read aloud, in order to draw a congregation for preaching; he had no sooner read the first question, "Who created you?" than a little boy among the people, immediately of his own accord, gave the answer, "God created me." Mr. T. went on with the questions, and the child with the answers, throughout the book, to the great astonishment of the people.

We are still endeavouring, as far as our feeble strength will possibly allow, to fulfil our Saviour's injunction, "Preach the Gospel to every creature;" during the late cold season, we have preached a great deal in the open air. Mr. Townley, in company with Mr. Harle, spent a month in preaching and distributing tracts at all the towns and villages up the river, to the distance of 200 miles. Since their return, Mr. T. and I have generally been companions in labour, visiting, while the cold continued, all the villages for many miles around us, and preaching, frequently, the greater part of the day. In one of these excursions, we were accompanied by a native convert from Calcutta. Br. T. and I having preached at two different villages, on our arrival at the third, our Native Brother ascended the steps of a Heathen Temple, and addressed a large congregation of his countrymen on the love of Christ, till the tears streamed from his eyes. It was a most affecting and delightful sight! The people stood in amazement, wondering at the strange and surprising change which must have taken place, to cause a once hardened Hindoo to weep. This same native's preaching has been lately blessed to a young man 22 years of age, formerly a Brahmin and Goroo, (a religious teacher) his disciples (of whom he had many) all forsook him on his becoming a disciple of Christ. He is at present with us, and we have every reason to be much pleased with him; his piety appears real, and his talents, particularly as a preacher, above the ordinary kind. He is going through a regular course of instruction under Mr. Townley, that he may be better qualified for the important work; for this purpose, Brother T. is translating Dr. Bogue's Lectures into Bengalee, and I am attempting a select translation of Keach's Scripture Metaphors.

(*A Suttee described.*)

The horrid practice of burning widows is still carried on without any abatement in those places under *our* government. The Dutch will not allow it in their districts. During the last year, in the small district of Hooghly alone, 195 *poor unhappy females have been sacrificed!!!* A few days ago, hearing of one about to take place, and our Brethren Trawin and Bankhead being with us, we all resolved to go, that we might, if possible, be able by argument to prevent it. On arriving at the place, we found the woman sitting by the body of the deceased; we did all we could to endeavour to persuade her not to burn; but all we could get from her were entreaties to leave her; we then appealed to the feelings of her daughter, whose office it was to set fire to the pile, but could make no impression on her, after which the multitude, and particularly the Brahmins, were addressed respecting the injustice, cruelty and sin of such an act; but finding all fruitless, silence being obtained, Mr. Townley, in the presence of the people, offered up a fervent prayer that God would graciously show mercy, and soften their hard hearts—all however failed of the desired effect, and we were obliged to be silent spectators of the awful scene. The poor creature, after being bathed in the Ganges, was carried, *almost senseless with intoxicating drugs*, to the pile, tied to the dead body, large pieces of wood laid on her, and the whole bound down that she might not possibly escape. The pile was then set on fire, amidst the shouts and yells of the people. To us, indeed, it appeared hell in miniature. Our feelings were deeply impressed, and I trust we were constrained to cry with more fervent spirit, "have respect unto the covenant, O God, for the dark places of the earth are full of the habitations of cruelty."

—

HUMPEE.

Extracts from a Letter of the Rev. W. Reeve, dated Humpee, 8th of April, 1822.

I feel pain mingled with pleasure, in addressing you once more from this thronged *festival—with pain*, to see multitudes so numerous gathered from all parts of the contiguous towns and villages to give that worship to graven images which is due alone to the true God, who is jealous of his own glory and will not give it to another; yet—*with pleasure*, because, "unto me, who am the least of all saints," this grace is given, that I should preach among these poor Pagan Gentiles, "the unsearchable riches of Christ."

When shall the arch-fiend of darkness, the prince of the power of the air, the god of this world be dethroned, and driven from his usurped dominions?

When shall the infernal spell by which the myriads of Hindoos have been enslaved and held in bondage for ages immemorial, be broken for ever? When shall the name of Jesus be precious among Pagans—his love shed abroad in their hearts, and his Gospel exemplified in their tempers and lives? "O that the Salvation of God were come out of Zion —when the Lord bringeth back the captivity of his people, Israel shall rejoice and Jacob shall be glad."

In calculating the public revenue that has been formed during this Heathen festival, the estimate falls little short of *one million* of immortal souls present at the feast; a fine field you will say for missionary exertions! Shall we declare it to be already white unto the harvest, or shall we say it is still *sterile* and *barren*, and requires the *labour*, *culture*, and *tillage* of ages? Perhaps it will be wiser to say *neither*, but wait the great Teacher's time to solve the difficulty.

When we contemplate the irrevocable engagements of the Covenant of Grace; when we study the indubitable predictions of ancient seers; when we unfold the illustrious page of ecclesiastical history; and, above all, when we turn round and behold the mighty conquests which the Gospel has already achieved in the world, all our difficulties vanish; blushing unbelief retires with shame and confusion, and a host of facilities and auxiliaries appear on either hand, to animate our faith—to cheer our hopes and to stimulate us with a holy impetus and a sacred velocity, which nothing ought ever to impede, to abound yet more and more in the great work of evangelizing an apostate and guilty world.

If a willingness to hear the faithful preaching of the Gospel, and a readiness to receive the Scriptures and religious Tracts, are to be considered as encouraging and favourable signs, then certainly these have presented themselves in a manner the most marked throughout the whole of our attendance at this heathen feast.

Our lodging place has been repeatedly filled, and a large crowd standing about the doors, while Anundarayer and myself have endeavoured to explain to them the truths of the Gospel, and after giving us a patient hearing, sometimes for near an hour, I have seen them frequently, and see them even now, while writing this sheet, sitting in their *tents*, one here and another there, reading the precious contents of our *hallowed Shaster* to their families and neighbours. Is not this something like the conduct of the noble *Bereans*, who were more excellent than those of *Thessalonica*, because they searched daily whether these things were so.

I have been very anxious to know the good effects produced by the labours and distributions of past years. One circumstance came to notice worthy of observation. I was told, that in a large town at a considerable distance, there were several respectable merchants, who every morning after washing themselves, are in the habit of reading our Holy Scriptures and religious tracts before they eat any food; that they seemed deeply interested in the great truths thus brought to their knowledge, and that they were daily studying them with seriousness and attention. We know who has said—"I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world." For hundreds of miles in every direction, the starving souls of the heathen have now this immortal food placed before them, and if by the influence of divine grace, it is made palatable to their appetites, and they hunger after it with longing desire, then with importunity and fervour will they cry—"Lord, evermore give us this bread."

—

PENANG.

The Stupidity, and Cruelty of Idolaters,

Exemplified in the conduct of the Chinese; extracted from the Journal of Mr. Medhurst, when he resided in Penang.

Jan. 7, 1821.—Walking out, I called at the house of a man, who was engraving an idol; and, on looking round, I perceived his house to be full of the works of his own hands. I could not help feeling a holy indignation at such affronts on the Divine Majesty, to suppose him to be like unto wood and stone, graven by art and man's device. I spoke to him on the folly of trusting to the works of his own hands, but I found him to be nearly as ignorant as the idols he was making. "They that make them are like unto them." He was unable to give any consistent excuse for his folly, acknowledged that he was a mere imitator of others, and was making the idols for his own gain.

On my return, I visited a temple in ruins—the altar neglected, and the god removed. I longed for the time when the shrines of idolatry shall all meet a similar fate. When I inquired why the temple was deserted, I was told very eagerly that the god had selected another spot for his residence in preference to this. I doubted how it was possible for a log of wood to be capable of choice, or to express his desire to others; they said there was no difficul-

ty in either; for when they were carrying the god round the village, in his chair of state, (borne generally by four men only,) on its arrival at the particular spot which the god preferred, the chair suddenly became heavy, and twenty men could not move it thence. My informant said he was not an eye-witness of this circumstance, but he firmly believed it. What a pity it is that they do not trouble themselves to inquire into the truth or falsehood of such things, before they give an implicit credence to them.

Murder of Female Infants by the Chinese.

Jan. 18th.—A man came for medicine to-day, with whom I conversed awhile privately. I asked him how long he had left China, and whether he ever thought upon his family there. He said he frequently thought on them, and intended next year to return and visit them, for he had three sons, and one daughter, who was married. "I had another daughter," he added, "but I did not bring her up." "Not bring her up, (said I,) what did you then do with her?" "I smothered her (said he): this year also I heard by letter that another daughter was born; I sent word to have that smothered also, but the mother has preserved it alive." I was shocked at this speech, and still more at the horrid indifference with which he uttered it. "What, (said I,) murder your own children? Do you not shudder at such an act?" "Oh! no, (said he;) it is a very common thing in China; we put the female children out of the way, to save the trouble of bringing them up; some people have smothered five or six daughters." My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China with impunity, which must be the case, when they are related without fear of detection, as the common occurrences of life. I felt I had a murderer by my side, who must without repentance inevitably perish. I told him plainly that he had committed a most dreadful sin, and that he was in danger of eternal wrath. Though I said this with the greatest seriousness and earnestness, at first he only laughed, and it was some time before he would acknowledge that he had done wrong: however, afterwards he seemed to feel a little concerned, and I hope affected. What an awful view does this present of the "Celestial Empire," loaded with crime, deluged with blood, and ripe for destruction!

DEATH OF DR. MILNE.

After the Missionary Chronicle was worked off, a letter was received from Mr. Ince, Prince of Wales's island, dated June 10, conveying the very distressing intelligence of the death of our invaluable missionary, Dr. Milne, who died at Malacca on the 27th day of May last, four days after his return from Sincapore and Penang, which islands he had visited with the hope of recovery.

[The same letter communicates an account of the death of Mrs. Ince, wife of the missionary, on the 1st of June, after a few days illness.]

DOMESTICK MISSIONS.

MISSION TO THE SANDWICH ISLANDS.

The persons destined for the Sandwich Island Mission, assembled at New Haven, about the 15th ult. for the purpose of taking passage in the ship Thames, captain Closby, which was to sail on the 19th.

The names of the Mission family are as follows:—

Rev. William Richards,

Rev. Charles Samuel Stewart,

Rev. Artemas Bishop,

Dr. Abraham Blatchley, *Physician*, acquainted also with various mechanical employments.

Mr. Joseph Goodrich, *Licensed Preacher*, acquainted with various mechanical employments.

Mr. James Ely, *Licensed Preacher*, *Teacher*, and *Mechanick*.

The persons above named are married, and are accompanied by their wives.

Mr. Levi Chamberlain, *Teacher*, and *Superintendent* of *secular concerns*.

Stephen Popohe, a native of the Society islands.

William Kummo-oo-lah, a native of the Sandwich islands.

These youths are professors of religion.

Richard Kriouloo, a native youth of the Sandwich islands.

Cooperee, a native man of the Sandwich islands.

Betsey Stockton, a coloured woman, qualified to teach a school, and to take charge of domestick concerns.

It may perhaps be gratifying to our readers to see a copy of the last letter which this coloured young woman wrote to the editor, in whose family she was brought up, giving an account of an occurrence in Providence favourable to the mission family, of which she is a member.

"*New York, Nov. 7th*, 1822.

"Sir,—I have been waiting for some time to know something decisive respecting the mission, that I might write to you. Every thing appeared so unfavourable to our getting off this fall, after we came to New York, that we all felt very much discouraged: but just as our fears had risen

to their highest pitch, a merciful Providence interposed in our behalf. You know, that the vessels which commonly go to the South seas from our country, are whaling ships, and that the accommodations are very seldom good. Dr. Holman, the missionary who lately returned from the Sandwich islands, told Mr. Stewart that the last mission family suffered very much from the size of the ship; they were obliged to be stowed so close in the cabin that they could admit no fresh air. Fearful that this would be our own case, and knowing that our family was much larger, and also that we were likely to be detained eight weeks longer, were very discouraging circumstances. However we went on with our business as fast as possible, getting every thing in readiness to sail in ten days, if a ship should be prepared. Mr. Stewart left us to go to New Haven, intending to return and go to Boston in a short time. When he arrived at New Haven he was informed that a ship was there ready to put to sea, going to the South seas, and only waiting for the captain. He felt a strong inclination to see her, as he had heard much said of the vessels that sail in those waters. As soon as his wishes were made known, a boat was ordered from the ship to wait upon him, and he went on board-- To his surprise he found her a large handsome well built ship, and learned that she was the Thames, built for a London trader. Her cabin is as large as your study, with twenty-three births in it and seven windows; the doors made of mahogany, and every thing in her elegant. He told the officers that if he had known of this vessel ten days sooner he would have engaged a passage for Mrs. S. and myself. They said it was entirely too late now—that they must go to sea immediately. He told me that he never felt so dejected in his life as he did at that time, when he thought of our situation, and the opportunity that was about to be lost. He spoke of it to many of his friends, who regretted very much that they had not known of this vessel sooner. At last the owners of the ship agreed to have a meeting, and take it into consideration. Mr. S. went to a prayer meeting in the evening—still quite dejected: but when he came from it, he found on the ground an agent just arrived from Boston, with orders to detain this ship, if possible, and to engage a passage for the whole mission family. The owners met again, and engaged to detain the ship ten days longer.

"Sir, I think we feel our hearts filled with gratitude, for this kind interposition of Providence. Orders were given to muster the family immediately, and we expect to be all together by next Wednesday in New Haven. Mr. and Mrs. S. and myself, will leave New York on Tuesday next, and as soon as the baggage can be brought from Boston we shall sail. I shall not be able, in all probability, to write to you again, before we leave the country—It will be all hurry and confusion from the time we get to New Haven until we sail. But, sir, I shall never forget your kindness—no, I cannot—my heart will be warm with gratitude to you, while it is warm with life. Please to remember me to all the family. I should love to hear from you once more before I leave the country. I am, and hope ever to remain, your grateful and obedient servant,

"BETSEY STOCKTON."

—

While the missionaries remained at New Haven publick religious services were performed in the churches. On the Sabbath, Messrs. Bishop and Richards preached with much acceptance. Sabbath evening a meeting for prayer was held. The Rev. Mr. Bardwell, formerly a Missionary to India, addressed the mission family, and gave them much useful and excellent advice respecting their conduct, &c. as Missionaries. The Rev. President Day, then made a very interesting address to the people.—Monday evening was assigned for the Missionaries to receive the instructions of the Prudential Committee. Accordingly, at an early hour the church was crowded, and these heralds of the cross, for the last time in a Christian land, united in the solemn worship of the God of their fathers. Rev. Mr. Richards preached an appropriate discourse from Isaiah, lx. 9. "Surely the isles shall wait for me." The Corresponding Secretary, J. Evarts, Esq. then gave the instructions of the Board. The subject was introduced with the solemn thought that the missionaries had devoted themselves to this arduous work *for life*. That those upon whom every eye then rested, were to go to those far distant isles, there to live—there to labour—there to die—and that there their bones must rest till the archangel's trump shall summon them to judgment. Mr. E. dwelt on the advantages of union among themselves, and the direful consequences of disunion. He spoke in the most touching manner of the possibility that any one of them should prove unfaithful. They were, he said, placed on an eminence that would render them a spectacle to the world; and such an event would produce sorrow in every land. The Scottish peasant, as he read the account by his evening fireside, would mourn over their delinquency; and in Switzerland, perhaps, some pious widow in her rock-sheltered cottage would weep—nay, the rocks themselves would almost weep—at the melancholy tidings.

On the other hand, he added, if they were faithful to the end, they would be the cause of joy to millions; and receive a bright crown of glory as their eternal reward.

At the close of the services, those who had professed to love the Lord Jesus, to the number of six or seven hundred, separated from the rest of the audience, and sat down to commemorate his dying love.

A collection was taken up for the Mission, amounting to $334. In addition to this, donations were made from different individuals of the city and its vicinity, to the amount of $1000.

On Tuesday afternoon, a large concourse of people assembled on Tomlinson's wharf, to take leave of the devoted little band, who had for several days occupied nearly all their thoughts. A circle was formed around the missionaries, with their own nearest relations and friends just back of them, and the clergyman and others who were to officiate on the occasion, directly opposite. A Hymn, composed by William B. Tappan, was sung.

The missionaries were then feelingly commended, in a prayer by the Rev. Mr. Merwin, to the care and protection of Him who "rides upon the whirlwind and directs the storm."

The solemn stillness that had pervaded the assembly during the religious exercises, was followed by a convulsive throb of sympathy, when the parting embrace was given. One could scarcely fail of being reminded of St. Paul taking leave of his friends at Miletus, when "he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."

As the boats receded from the shore, the missionaries doubtless dwelt with agonizing eagerness on the lessening forms of those who watched their departure. But no want of resolution was perceived on either side. Fathers and mothers gave up their children to the noble work, praising God that they were accounted worthy to labour in such a glorious cause; and the missionaries themselves, with a cheerful courage, bid farewell to their native land, relying, with undoubting confidence, on the promise of Christ—"I will be with you even to the end of the world."

—

The subjoined note, from the Rev. Mr. Stewart to the editor, contains, it is believed, the last account yet received of this interesting mission family, destined to reinforce the establishment already formed at the Sandwich islands, under the auspices of the American Board of Commissioners for Foreign Missions.

"*On board Ship 'Thames,' Long Island Sound, Nov. 20th*, 1822.

"My respected and beloved friend,—I sought in vain for an opportunity to write a few lines before our embarkation—I can still do it, however, and send on shore by the pilot. According to appointment we got under sail yesterday afternoon, and are now making our way out of the Sound, with every sail filled with a fair breeze.

"We have been exceedingly blest in all respects. The family is truly a lovely one—perfectly satisfactory. The ship is of the first order of trading vessels—370 tons—packet built, with fine cabin and every accommodation. The captain is not a pious man, but kind and affable, moral and polite. The crew also seem well disposed, interesting men. The inhabitants of New Haven were extremely kind and liberal, in providing stores; and we have every thing our health and comfort require.

"Our embarkation was solemn and affecting—every bosom, no doubt, was filled with inexpressible emotions; but, I presume, among them there were none of regret nor fear. We might have wept, and from sorrow; but with it was mingled '*the joy of grief.*'

"The captain's name is Clasley, the crew are 22 in number, making in all 41 souls on board.

"This note, my dear and reverend friend,*

* Mr. Stewart had been the pupil of the editor, and had promised, in the last interview, to keep an accurate journal of every occurrence from the time of sailing. And if spared to reach the island to which he is destined, to forward a particular account, not only of every thing relating to the mission, but of the state of those islands generally—their climate, soil, natural history, character of the natives—as to appearance, their manners, measure of improvement, form of government, commerce, &c. While the propagation of the gospel ought certainly to occupy the chief attention of a missionary, it is desirable, if his talents and education qualify him to do it, that he should also collect and communicate information on all the subjects mentioned above. This may be of great use in various ways. It is calculated to recommend missionary enterprises to scientifick men. The improvements in geography and natural history are useful to the world, and may be directly serviceable to missionary undertakings. If the life of Mr. Stewart is prolonged, it is hoped that the pages of the Christian Advocate will be enriched with his communications.

I design merely to be a pledge for the transmission of the intelligence promised. We know not whether we shall ever be heard from after the pilot leaves us: but we know, and I trust feel, that we are in the hands of a wise and merciful God—In him we will endeavour to confide and fear no evil; and through his grace in Jesus Christ, we hope at last to meet all our beloved Christian friends in the world of rest, when this world of labour shall be no more. Mrs. S. and Betsey are in good health and spirits, and desire to be affectionately remembered to yourself and family—farewell. STEWART."

GREAT OSAGE MISSION.

Extract of a letter from Miss Woolley to her Mother.—Sept. 23, 1822.

Having mentioned with regret that she had received no letters from her friends for several months, Miss W. thus proceeds:—

You know, Dear Mother, it is desirable to receive frequent communications from our friends. I am unwilling to be considered as cut off from the number of your children, although I see your face no more. Let me still live in your remembrance, share in your affections, and have an interest in your prayers. I have to request, however, that you will not indulge one anxious thought about me, for I have every needed good. Could you but see me and my little Indian children in our cabin, seated by our cheerful fire, you would be constrained to adore the Lord for his goodness to your unworthy child. Yes, my Dear Mother, the Lord hath ever been my Guardian, from my infancy to the present hour. Let us then still put our trust in him.

You have probably heard, that the Osages have had a skirmish with the Iaways, and killed five men. They lost two men, and had two others dangerously wounded. On their return, they encamped here a few days, that the wounded might be under the care of Doctor Belcher. Their minds are yet darkened, and they still glory in their shame, counting it a badge of the highest honour to carry about with them the limb of a fellow mortal, which they, with bloody hands, have severed from the body. Shall this cause the Missionary to shrink from his labour? Shall these poor ignorant pagans be permitted, without an effort to save them, to sink down to everlasting perdition? Christians, pray for them; pray for us. We need your prayers; we need unfeigned humility, and living and active faith, to enable us to persevere in the path of duty.

On Monday last, three of our promising children were taken from the School. Two of them, a brother and sister, aged the one ten and the other eleven years, were taken away about two o'clock; and the third, a girl of twelve years, was called for about sunset, and, amidst a flood of tears, was constrained to go. The next morning she begged her Mother to return to the Station and purchase the book she had been studying—adding, that she "wished still to read, although she was not permitted to continue at School." A book was accordingly presented to her, and to each of the other children.

On the 20th inst. I attended the quarterly examination of our School. I think it would be very pleasing to you, could you witness the improvement the children have made in reading, writing, and sewing. I must mention Rebecca Williams in particular, for the encouragement of those who contribute annually for her support. She can sew neat enough to work on cambrick; and has assisted considerably in making articles for the family. She has had an attack of fever for several weeks; but is now so far restored as to be able again to attend School. Mary Ludlow can also sew very neat for a child of four years of age. Sarah Cochran has been taken from School, but we hope soon to have another to bear the same name.

Most of the family have already had several attacks of the ague. They have generally had three or four attacks, and some six or eight, before the disease was arrested.—We have at present only nine Osage children in the School—four boys and five girls. Two little girls living with sister Etris, the one six and the other seven years of age, pieced a block-work bed-quilt during the last vacation.

SENECA MISSION.

Journal of the Mission from the 19th of Sept. to the 8th of Oct.

GENERAL COUNCIL.

Thursday, Sept. 19, 1822.—A general council was this day opened at our council-house, composed of the principal chiefs residing on these reservations. The council is preparatory to the distribution of the annuity. At this time, several important communications from government were read to the council by the agent, most of which were directed to both parties. One was an answer to a letter from the chiefs of the Christian party, commending them

for the zeal they have manifested in promoting their own civilization and happiness, notwithstanding the opposition of the other party to their measures; exhorting them to prosecute those measures; and assuring them that as long as they pursue this wise course they will always receive the countenance and support of government. Another was a communication to the agent, including instructions, quite favourable to the increase of schools and improvements generally. The last was a letter addressed chiefly to the pagan party, containing a severe reprimand for the determined opposition and unwarranted hostilities which they have lately manifested towards teachers and missionaries, contrary to the wishes of the government and their own best interests. "We have viewed," say they, "the conduct of the party among the Six-nations, called 'The Pagan party,' with marked disapprobation. The institutions in the Six-nations having been established with the consent of a number of the principal chiefs, and with the approbation of government, a continuance of the violent measures, which they have lately manifested towards them, and in particular any attempts to remove them against the wish of so many of their own people and that of the government, will be considered as highly unjust to the former, and disrespectful and offensive to the latter." These communications, so favourable to our cause, greatly embarrassed the opposite party. Our hope is, that it may have this effect, if no other; to open a door of peaceful residence to our brother missionaries, on the Indian land. We do believe that the Lord will still grant, that the remnants of these scattered tribes may be blest with the means of salvation. Let the people praise thee, O Lord: Let all the people praise thee.

Sabbath, September 22.—The congregation met for worship as usual. The exercises were attended with due punctuality, and with serious attention. The services of the afternoon were conducted at the Mission House, for the purpose of attending a funeral, when a number of strangers were present. We trust the Lord was with us by his Spirit, animating our hearts and giving efficacy to his truth. An unusual solemnity and depth of feeling seemed to pervade the whole assembly, which gave much interest to our meeting.

Interesting Interview.

Wednesday, September 25.—Six of the natives met this afternoon, according to previous appointment, for social prayer, and mutual conference on the state of their souls. These seasons are often most refreshing. It was truly delightful, as well as calculated to excite our praise to Almighty God, to see one of our most respectable chiefs who had lately been brought near to death, while relating his feelings during the time, affected to weeping. But a short time ago, this man knew but little of the importance of preparation for death. The gross darkness of paganism had long covered his soul. He now appears to think of his former course only with disgust, and we humbly hope, with genuine repentance. The whole expressed a determination, that, *by the grace of God*, they would seek the Saviour's face, till they might know and believe that he lived in them of a truth.

Another Disturbance in the School.

Tuesday, Sept. 24.—We were grieved to-day to see all the girls of our School running home without permission. One of the smaller girls had been quite troublesome lately; so much so as to receive reproof from one of the sisters. She did better for a while, but again trespassed. We told her father. He conversed with his child, but probably did not reprove her. She has since conducted worse. She endeavoured to induce others to run away; and they have all manifested a disposition more or less to go. To-day, however, a couple of women came and conversed with them, and they immediately went home. We expect that among other things they were told to come and assist their parents in gathering their corn harvest, without consulting us. Thus are we tried with this ignorant inconsiderate people. They are anxious, at times, to have their children educated, and complain at the shadow of neglect towards them; and on the most trifling occasion they will teach them to disobey us. The Lord convince *us* of the need of patience; and *them*, of the folly of such measures.

Deputation of the Chiefs.

Saturday, Sept. 28.—The Chiefs having been previously informed of the conduct of the children, sent a deputation today to converse with us on the subject. They had much fault to find with our method of conducting the school and the establishment generally. The teacher was blamed for not being more confined to his particular department; for not treating the children in a more tender and persuasive manner; and for not using more caution and forbearance in his attempts to correct them: and all this evidently for the sake of palliating the conduct of the children. They did not think it best to correct the children with the rod, on any account. The best way was to use per-

suasive measures, and coax them into obedience. They were then asked, what was to be done in case such a plan should not have the desired effect, as their children had long been accustomed to have their own way, and could not always be coaxed? Why, then, tell the parents, and let them tell the children their duty. Well, suppose this utterly fails, and the child grows worse? The only alternative then was, if both parties failed, to consider the child as a poor, worthless being, and so cast him out. They concluded by saying that the children should all come back in due time; and they finally thought more would come soon, especially of the women, to attend upon the work-school, which had been necessarily suspended during the summer, for want of proper assistance in teaching. Among these they supposed would be a number of young women of the opposite party, who, they were well assured, wished to come, and were only waiting an invitation on our part. They were told that this department would be put into operation as soon as a female teacher could be procured by the Board. We then parted, with mutual expressions of good will, and the usual tokens of friendship.

Visit from an Agent of the Board.

Friday, Oct. 4.—We were this day visited by our dear Brother Kanouse, agent of the Board. We hope our hearts have been refreshed, and our drooping spirits raised, by this valued brother. May the Lord bless our friend in his attempts to recommend the cause of missions to the charities of the churches in this vicinity. May his heart be encouraged and his hands strengthened by the hands of the mighty God of Jacob!

Monday, Oct. 6.—To day being the monthly concert of prayer, a goodly number attended. After the exercises of the evening, Brother Kanouse held a talk with the chiefs of the Christian party, respecting the progress of the school department. Our Brother affectionately told them his disappointment in not seeing more of their children under the superintendence of the mission family; and held up to their view the disposition so generally prevalent among our red brothers at the South, to encourage the hearts of their missionaries by causing the children to show a prompt as well as obedient attendance upon their instruction. They attempted to palliate the matter, but appeared confused. We trust that the conversation of our brother has had a very considerable influence in causing them to take into consideration their remissness in this particular. May the Lord convince them of their duty. They promised in future to do all in their power to encourage the school.

Tuesday, Oct. 8.—To-day sister Harris was blessed with a daughter. May God, in his holy providence, glorify himself in this event.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of Rev. John W. Scott, one quarter's rent, for the Contingent Fund - - - - -	$87 50
Of Mrs. Jane Keith, a benevolent donation from the Congregational and Presbyterian Female Association of Charleston, South Carolina, for ditto -	100 00
Amount received for the Contingent Fund -	187 50
Of Rev. Samuel B. How, the first annual instalment of Rev. David Comfort, for the Synod of New York and New Jersey's Professorship - - -	10 00
Of Rev. John B. Patterson, per Rev. Dr. Janeway, from Mahoning Church, for the Synod of Philadelphia Professorship -	55 00
Of Rev. Dr. Samuel Miller, his second semi-annual payment for the Oriental and Biblical Literature Professorship -	25 00
Of Rev. John Goldsmith of Newtown, Long Island, his second annual instalment, for the same Professorship - - -	50 00
Of Rev. Charles Hodge, from Mr. John Kennedy, in part of his proportion for a Scholarship to be endowed by the Senior Class of 1823 - -	40 00
And from Mr. Stebbins, for ditto - - - -	25 00
Total	$392 50

Literary and Philosophical Intelligence.

Means of rendering Wood, Linen, &c. &c. incombustible.—Mr. Benjamin Cook, of Baskerville House, Birmingham, in his experiments on the alkalies, has discovered that all linen, cottons, muslins, &c. &c. when dipped in a solution of the pure vegetable alkali at a gravity of from 124 to 130, taking water at the gravity of 100, become incombustible. That all timbers become incombustible when saturated with a solution of alkali at the gravity of 140 to 150. He has two methods of saturating timber, first by letting the timber in the plank lie in the solution for several weeks, until the alkali has perfectly filled up the pores of the wood—but the method he prefers, is the use of a powerful machine, by which he extracts or forces out the sap, and then forces the alkali through the whole tree, thus filling up all the pores and rendering the tree incombustible; this he proposes to do as soon as the tree is felled, and before the bark is taken off. When the bark is in its best state he peforms this operation in a few hours, which, while it renders the wood incombustible, completely prevents dry rot.

The solution of pure vegetable alkali which Mr. Cook prepares for securing from fire muslins, cottons, &c. &c. is as pure as the clearest spring water, perfectly free from smell, and will not discolour the finest cambrics or muslins. When so many dreadful accidents are continually happening from ladies' dresses taking fire, from bed and window curtains being set on fire either by accident or carelessness of servants, we cannot but consider this discovery as one of great importance to society.

For ship timbers, its value is inestimable, and not less so for all timber for houses and publick buildings.

—

Sierra Leone papers have been received at the office of the Boston Centinel, via St. Jago. The British cruisers had been very active and successful in suppressing the slave trade, but had not been seconded in their efforts by the French cruisers, who were restricted by their instructions. The British ship Driver, Captain Wooldridge, had captured off the river Bonny, a Spanish schooner of about 90 tons, with 250 slaves, and a Portuguese brig, of 250 tons and 270 slaves. The former had arrived at Sierra Leone.

The Christian population of the colony, exceeded 10,000, mostly blacks; who were principally engaged in agricultural pursuits. The commerce of the colony appeared to be thriving, and the exports of gold dust, elephants' teeth, beeswax, hides, and timber, very considerable. Vaccination had been successfully introduced on the coast by the British commanders.

—

Income for the last year of some of the principal religious institutions in England: Bible Society, £103,853; Christian Knowledge, £50,802; Church Missionary, £32,975; London Missionary, £29,427; Wesleyan, £26,888; Baptist Foreign Missions, £11,600; Jews, £11,220; Religious Tract, £9,261; Moravian, £7,193; Hibernian, £5,372; Prayer Book and Homily, £2,057; Naval Bible, £2,040; Baptist Irish, £2,000; Sunday School Union, £1,762; African, £1,154; Baptist Home Mission, £930.

—

At Valparaiso, in Chili, a subscription is raising for the purpose of building a pantheon, or burying place for Protestants, and a considerable sum has already been collected. Schools on the Lancasterian system are now establishing at Mendoza, at the foot of the Andes mountains.

—

One of the most interesting establishments at Lubeck is an institution of a very novel description, which owed its origin to the following circumstance: Dr. Leithof, an eminent physician, having a child born a cripple, was induced to direct his researches towards remedying the defect,—and, by dint of much study, assisted by unremitted patience and attention, succeeded completely in six years. This success induced him to commence an establishment for the reception of females and male infants similarly affected, which at present contains twenty patients. The dormitories, which are on the ground floor—to admit, I suppose, of immediate communication with the spacious court in the rear—are elegantly fitted up. Several of the patients had been carried into the court for the benefit of the fresh air, as the evening was very fine. I was unable to ascertain exactly the mode of treatment, but was informed that pressure applied to the diseased part is of prime importance. The beds are of a curious and commodious construction: at the head of each there is a system of pulleys on which

a catgut string is wound,—which is passed through two holes in the wood, and communicates with the body of the patient. This string admits of different degrees of tension, like those of a musical instrument, and regulates the pressure of the bandages with which the part affected is swathed. The hands of the cripples were free, and they were employed—some with toys, others with books or work. They receive instruction two hours every evening from a master, who goes the rounds of the several dormitories. None of them ever leave their beds or change their posture, but lie continually on the back until the cure be nearly completed. There is a bath for the use of those convalescents, for whom bathing is considered beneficial.

—

German Universities.—Great sensation has been excited in Germany by a work bearing the following title:

"On the disgraceful Proceedings in German Universities, Gymnasiums, and Lyceums; or History of the Academical Conspiracy against Royalty, Christianity, and Property. By K. M. E. Fabricius, Librarian at Bruchsal."

This work, of about 200 pages, is dedicated to all the Founders and German Members of the Holy Alliance, their Ministers and Ambassadors to the Diet; and tells them things that make the hair stand on end. Men such as Kant, Fichte, Schelling, Campe, Löffler Paulus, Krug, and a long et cetera of names, to the number of 60,000 writers, are here denounced as corrupters and seducers of youth, blasphemers, liars, incendiaries; who have formed, directly and indirectly, an association by which all thrones are threatened, and from which all the revolutions we have witnessed proceeded.

—

A work has just appeared at Paris, which produced an extraordinary interest in the literary world. It is a philosophical history of the Roman Emperors, from Cæsar to Constantine, by M. Thoulotte, formerly sub-prefect. The judicious observations, accurate delineations, and dignified style of the author are said to be universally applauded. The work is dedicated to MM. Constant, and D'Argenson, and is expected to appear in English and German.

Soon will be published, the Political and Private Life of the Marquis of Londonderry; including most important and authentic particulars of his last moments and death; with numerous anecdotes and reflections. One volume 8vo.

The celebrated Lexicon of Photius, of which an edition was published at Leipsic, from a faulty manuscript, in 1808, is now for the first time printed under the auspices of the Society of Trinity College, Cambridge, from the celebrated Codex Galeanus, made with his own hand, by the late Professor Porson. Mr. Dobree, the editor, has collated the MS. and noted all the varieties and corrections; and by way of appendix, has subjoined a fragment of a Rhetoric Lexicon from a MS. in the University Library.

W. Rae Wilson, Esq. of Lanarkshire, has in the press an Account of his Travels in the Holy Land and Egypt. It will form a handsome octavo volume, and will be illustrated with many interesting views. The great object of this traveller was to compare the customs and manners of the countries he visited with the accounts in Scripture.

In the London press—"Travels in the Northern States of America, particularly those of New England and New York." By Timothy Dwight, LL.D. late President of Yale College; author of "A System of Theology," &c. Reprinted from the American edition, with illustrative Maps.

Mr. Barbier, one of the most distinguished bibliographers of France, is about to publish a work entitled the "Dictionary of Anonymous Authors." It is the fruit of forty years of research, the object of which was to discover the names of the writers who, since the invention of the art of printing, have published works of any importance anonymously.

—

We have to announce the death of the pious, learned, and venerable John Heckewelder, of Bethlehem. He died on Friday last, the 31st of January, at six o'clock in the morning, at the advanced age of seventy-nine years. Had he lived until next month, he would have attained the age of eighty.

The Rev. John Heckewelder, having spent the greater part of his life among the Indian nations, was little known in this country, until our lamented Dr. Wistar, who was an excellent judge of merit, persuaded him to communicate to the world the immense fund of information that he possessed respecting the history, manners, and customs of the aborigines of our land. Wistar did not live to see that work published, which has placed Heckewelder among the most interesting writers that this country has produced, but by means of its publication, its author became more generally known, and endeared himself to all who had the happiness of his acquaintance, not only by the knowledge that he

possessed, and which he freely communicated to all who were desirous of it, but by all those excellent qualities of the heart which command love, esteem, veneration, and respect. His religion was solid, his piety sincere, his modesty unassumed, and his benevolence unbounded. His loss will be felt and regretted by the country at large, whose literary fame he largely contributed to extend; but to those who were admitted to the intimacy of his friendship, and to that religious society of which he was the ornament, that loss is a misfortune which no words can sufficiently express.

We understand that Mr. Heckewelder has left some posthumous works, which will be published in due time.

View of Publick Affairs.

By a vessel, which left Liverpool on the first of January, we have received intelligence of an interesting character, and in a more official form than that alluded to in our January number.

The French ministry have not been united in their opinions in regard to Spain. The Duke de Montmorency and the majority of the Council recommended a message to be sent to the Spanish government of an imperative, warlike nature—and this was understood to be in accordance with the wishes of Austria, Prussia, and Russia. M. de Villele proposed, as a substitute, a note of a less decided, or less offensive character; which having been approved by the king, the Duke de Montmorency resigned his office. *His* note is not published. That of M. de Villele is printed at length.—It is addressed to the French minister at Madrid, and directs him to inform the Spanish Court of the views of France. It states that in consequence of the successful employment of force in producing alterations in the form of government in Spain, "each dissatisfied Spaniard thinks himself authorized to seek by the same means, the establishment of an order of things more in harmony with his opinions and principles," and hence that Spain is become the seat of civil war—and is dangerous to her neighbours. The minister is directed to declare to Spain that France is closely united with the other governments in the firm resolution to repel *by every means*, revolutionary principles and movements—but that she is desirous that the Spanish nation should itself find a remedy for these evils. If such a remedy be not found, more efficacious measures will be used by France. If it be found, the assistance of France is promised to Spain—for what purpose is not mentioned; some of the English politicians say it is to reconquer a part of Spanish America—and perhaps to place a Bourbon in the seat of the Emperor Iturbide.

The English papers presume that the threats of this note will certainly be acted upon—as there is no probability of a surrender by the Spanish patriots of their constitution—the only means of preventing war offered by the French government. It is stated in the note of M. de Villele, that notes similar to his would be simultaneously presented to the Spanish court, by Russia, Austria, and Prussia.

We have but little news from Greece. That little however is gratifying. The same intrepid captain—his name is Canaris—that destroyed the Turkish Pacha on the coast of Scio has, it appears, succeeded in burning another admiral's ship in the bay of Tenedos; and twelve Turkish brigs and four frigates beside. This information seems to be more authentick than much that we receive from that quarter.

We submit, with great reluctance, to the difficulty of acquiring correct information in relation to the southern part of our own hemisphere. It is an evil necessarily attendant upon the unsettled state of society. Ministers have been appointed to Mexico, Buenos Ayres, Colombia, and Chili, by our government. We have neither leisure nor space for the expression of many anticipations—but it is interesting to imagine the vast change that will, in a few years, probably take place, in the relative importance to our merchants and politicians, of the old and new worlds.

We know of nothing in the proceedings of Congress of more than ordinary interest—nor have we found any thing remarkable in the proceedings of the State Legislatures. We live in a most eventful period of time. But at all times it is the high privilege of the Christian believer to say, "The Lord reigneth, let the earth rejoice."

TO READERS AND CORRESPONDENTS.

An obituary notice of the Rev. Jonathan Freeman, late of Bridgeton, New Jersey; and a Memoir of Mrs. Mary Stille, of Philadelphia, lately deceased, will appear in our next number.—PHILALETHES, A. B. & R. are received.